



IN WOODS OF GOD-REALIZATION

PUBLISHERS

RAMATIRTHA PRATISTHAN
SARNATH, VARANASI

~~In Woods of God Realization~~

THE COMPLETE WORKS OF

SWAMI RAMA TIRTHA



*Rama guarantees that anybody in this world who
hears all of Rama's speeches, would get his
doubts removed, is sure to come to the
conviction of his own Divinity.*

VOLUME II

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RAMA'S CLARION CALL

WANTED

Reformers—

Not of others

but of themselves,

Who have won—

Not university distinctions,

But victory over the local self.

Age— The youth of Divine joy.

Salary— Godhead.

Apply sharp—

With no begging solicitations but

commanding decision to the Director

of the Universe,

Your own Self.

Om!

Om!

Om!

Rama's Philosophy

If Rama is asked to put his whole philosophy in a nutshell, it is—

1. Denial of little self;
 2. Positive assertion of Real Self.
-

Rama's Vedanta

The literal meaning of Vedanta is the end of knowledge, the end of speech, a point where all speech, all thought stops and for the Hindus the whole of Vedanta is represented by OM.

•

Rama's Autobiography

Rama tells you he is really above fear, above anxiety, above annoyance, but it is achieved by constant practice. It has brought Rama up from a state of the lowest depths of weakness and superstitions; every whiff of wind threw Rama off his balance. If one man can do this, you can.

•

LIFE SKETCH OF SWAMI RAMA

Sardar Puran Singh

I cannot die, though for ever death
Weave back and fro in the warp of me.
I was never born, yet my births of breath
Are as many as waves on the sleepless sea.

*

The body dissolved is cast to winds,
Well doth Infinity me enshrine,
All ears my ears, all eyes my eyes,
All hands my hands, all minds my minds,
I swallowed up death, all difference I drank up.

*

Swami Rama, previously known as Gosain Tirtha Rama, M. A., was born in 1871 on the day following Diwali at Muraliwala, a village in the district of Gujranwala, Punjab. Born in the family of Gosain *Brahmanas*, he was the far-off descendant of Gosain Tulsi Das,* the famous author of the Hindi *Ramayana*. His mother passed away when he was but a few days old and he was brought up by his elder brother, Gosain Guru Das, and his old aunt. Quite an uncommon child, it was predicted by astrologers that he was the coming genius of his race. He was very attentive in listening to the recitations from the *Puranas*, the *Mahabharata* and the *Bhagwata*. He ruminated over the stories he had heard with a precocious mind, put questions and offered appropriate explanations. His village-people bear testimony to his unusual intelligence, his contemplative nature and his love of solitude. As a student, he was very bright. From the matriculation upward, he always took a very high place in the university

*After further enquiries, it has been found out that in his parentage there was another Gosain Tulsi Das, the well-known saint and mystic of the Punjab, who some centuries ago added fresh lustre to this clan. He had a large following and found a *Gaddi* at Swat near Chitral on the North-Western Frontier of India.

examinations. He topped the list in B. A., being exceptionally bright in Mathematics, in which subject he took his M. A., with a very high percentage of marks. He was appointed professor of the same subject in the Lahore Forman Christian College, where he served for about two years. He also acted as Reader for a short time in the Lahore Oriental College. He was the idol of all his teachers who were always very kind to him. Mr. W. Bell, the then Principal of the Government College, thought very highly of his exceptional attainments and wished him to go up for the competitive examination of the Provincial Civil Service. But Gosain Tirtha Rama's own desire was to teach Mathematics which he had acquired with an infinite amount of labour. He thought in those days of taking the State-scholarship, as it was his right that year and going to Cambridge for the Blue Ribbon. But he was destined to be a greater man in another line than a mere Senior Wrangler and the scholarship was given to a young Mohammadan. Rama Tirtha, however, went to the forests in July 1900 and within a year became a *Samyasti*.

In Swami Rama, India has lost one of the brightest jewels of her genius. His character shone with the gold of all her past and suggested the rare glory of her future. To see him was to begin one's life anew. All meanness and smallness of spirit vanished in his sight and human consciousness was at once lifted up to the ethereal heights of the Divine. New thoughts would dawn on you, and new feelings would stir within your heart. You would see your sympathies enlarged. Your mind would feel a fresh breeze blowing towards it, bringing with it a placid calm, a heavenly beatitude and an inextinguishable peace and that which would make all your doubts and arguments against the Divinity of man, sleep, a sleep from which you could not only wake with stern convictions and robust intellect but also in the transcendental reality of the Divine. One would find in the Swami a perfect A of certainties that nothing was false. "His studies are from within," said the

Manager of the Great Pacific Rail Road Company, America, while offering him the Pullman Car. At the large gathering of the Religious League at St. Louis' Exhibition, the local newspaper remarked that the only bright spot in the gathering was Swami Rama. He would laugh and laugh and laugh for minutes together in his informal talks, in reply to some questions and doubts laid before him, as if saying indirectly that his charming personality and his beautiful consciousness were enough replies to all queries about man and God. His smiles played like lightning. He would thrill people, he was called Rama Badshah (Emperor Rama), because he, by his cheerful life, had actually made the pomp of earthly kings ridiculous. Once he wrote : "I am Emperor Rama, whose throne is your own hearts. When I preached in the *Vedas*, when I taught at Kurukshetra, Jerusalem and Mecca, I was misunderstood. I raise my voice again. My voice is your voice, *Tat-tvam-asi*—'Thou art That.' Thou art all thou seest. No power can prevent it, no kings, devils, or gods can withstand it. Inevitable is Truth's order. Faint not. My head is your head; cut it if you please, but a thousand others will grow in its place."

He was all love. He was extremely polite even to the lowest. He addressed even his books, pens, pencils, knives and saws as living beings, and many a time I saw him bestowing his affections on them and talking to them so lovingly. His speech and thoughts exalted everything. To him there was no low, no high, no animate nor inanimate; it was something more than it seems. It was God. He would throw his heart and soul at One-moment with any that he met, and realize his complete identity with his own self, and thus having first won his heart, he would next, through indirect suggestions, appeal to his head in the name of Truth. He would repeat some of his favourite verses in Urdu and Persian, in solemn accents of his deep and transparent sincerity, with his eyes closed and drops of ecstasy rolling down his orange-coloured cheeks. He would feel them so intensely that every one present saw Rama dropping himself wholly in them, nay, Rama lost

in them for hours together. He would lose himself in the middle of his public lectures repeating his sacred syllable OM! OM! so much so that the American friends of Rama remarked that he seldom lived in the body-centre. He lived always in the Divine. Some psychologists of America predicted some years ago that one so wholly given up to such exalted spiritual thoughts as Swamiji's and living so constantly in them day and night, quite oblivious of the fact if he ever had a body, could not live long in the limitations of a physical frame. He had really forgotten himself or perhaps he very faintly remembered it. His body to him, as Rama said of Christ's body, was a mere vehicle of the higher life. "Life is but the fluttering of the eagle's wings, encaged in this body," said Rama in America. No words can paint the charm of his person. His sight drew out all your inner love towards him. His touch roused even in dry hearts the emotions of a poet and clothed the soul of man in fragrant verdures of Divine joy, a fact about the life of all prophets, so well put by the mythologists in a poetic description that the dry gardens, on some one's advent, put forth new buds and leaves, the vineyards become green and the dry fountains leap up with crystal waters as if in joy.

While on sea, his American fellow-passengers took him to be an American. The Japanese loved him as if he was their own countryman. When he had flitted across their land to America, many Japanese whom he had visited, said they still saw his electric smiles in their rooms. The purity sparkling on his forehead they still remembered as the snowy summit of their beloved Fujiyama. His orange-robed figure which lectured to them seemed to the Japanese artist as a column of fire that was throwing out to the audience not words but sparks of life. In California, he was hailed as the torch of the Divine knowledge, a wise man from the Himalaya, before whose realization the old order of civilization was to be reversed. He travelled all over the States, and delivered as many lectures as the number of days he sojourned in Columbia. "I come to fulfil and not to destroy," said he. He

lectured in Christian churches and his lectures were as original as the titles he gave them: "Every day a New Year's day and every night a 'Xmas night,'" was his subject at Dener on 'Xmas eve. His other lectures are summarised by an American under the following headings —

(1) What are you? (2) History and Home of Happiness (3) Diagnosis, Cause and Cure of Sin (4) Illumination (5) Expansion of Self (6) The Light of lights (7) Realism and Idealism Reconciled (8) Realization of God through Love (9) Practical Vedanta (10) India.

And he summed up his teaching in America as follows :

- (1) Divinity of Man
- (2) The world is bound to co-work with one who feels himself one with the whole world
- (3) Keeping the body in active struggle and the mind in rest and love, means salvation from sin and sorrow right here in this life
- (4) Active realization of at-one-ment with the All allows us a life of balanced recklessness
- (5) The sacred Scriptures of all the world should be taken in the same spirit as we study Chemistry, holding our own experience for ultimate authority.

I cannot detail here the impressions he made on the Americans, he came in contact with, or the work he accomplished within less than two years there. But I cannot omit the following poem which some Americans sang at the farewell meeting held on his departure to India—

Like Golden Oriole 'neath the pines
Rama chants to us his blessed lines.
Rich freighted with the Orient's lore,
He spreads it on our Western shore.
A bird of passage on the wing,
He brings message from the King,
And this his clear resounding call—
All, all for God, and God for all!
His message given he flits afar
Like swiftly coursing meteor.

But leaves of heavenly fire a trace,
 A new-born love for all his race
 Adieu, Sweet Rama, thy radiant smile,
 A Soul in Hades would beguile
 And though we may not meet again
 Upon this changing earthly plain,
 We know in thee all good must be
 For thou art in God and God in thee.

In Egypt he was accorded a hearty welcome by the Mohammadans. He delivered a lecture for them in Persian in their mosque. The papers next day described Swami Rama, a Hindu genius, to meet whom was one of the greatest privileges. Professor Taka Kuruu of the Sanskrit College of the Tokyo Imperial University, remarked that he was the only true Indian philosopher that he had ever seen. Such was his love. On his return to India, at Mathura he was asked by some admirers of his to form a new society, which Rama refused point-blank to do, saying that all societies working in India were his own societies and that he would work through them. Here he shut his eyes in ecstasy, spread his arms in token of a loving embrace and with streaming tears he said the following words which throw such a flood of light on his great Universal Love and his greater silence of soul: "Christians, Hindus, Parsis, Arya Samajists, Sikhs, Mohammadans, and all those whose muscles, bones, blood and brain are made by eating the grain and salt of my beloved *Ishta Deva*, the *Bharat Bhumi*, are my brothers, nay, my very Self. Tell them I am theirs! I embrace all. I exclude none. I am Love. Love like light robes every thing and all with splendours of light. Verily, verily. I am nothing but flood and glory of Love. I love all equally."

I shall shower oceans of love
 And bathe the world in joy!
 If any dare oppose, welcome! come.
 For I shall shower oceans of love.
 All societies are mine! mine welcome! come!
 For I shall pour out floods of love.
 Every force is mine, small or great, welcome!
 O! I shall shower floods of love.
 Peace! Peace!"

A wonderful man, who wanted to dissolve himself heart and soul into the Universal Coconsciousness of the present and future humanity! The wonderful consciousness, which finds some expression in his poetry in English, is the greatest work of the short span of his earthly sojourn. He toiled day and night for attaining Self-Realization to the full. Wherever his eyes fell, it was all God to him. He was an enlightened mystic. In him were combined the highest cultures of intellect and spirit. On the banks of the river Ravi he spent many a night in spiritual exercises of concentration or *Yoga*. Many a night he wept so much that his bed-sheet was all wet in the morning. It is said, while lecturing in his early days as an orthodox *Brahmana* in *Sanatan Dharma Sabhas* on *Bhakti* or *Krishna*, in the fulloess of the dear associations of his tender heart, all the words that dropped from his lips were quite wet with tears. At this stage of his spiritual development he used to say that many a time he beheld the cloud-coloured *Krishna* with a bamboo flute on his lips and dancing on the head of a cobra, face to face, with his eyes open and his senses all about himself. "This marked a particular stage of the mind-concentration and it was nothing but the materialization of my own imagination, the precipitation of my own mind," said he afterwards.

He was a born ascetic. Even as a student, his life was spent in rigid and austere penances of extreme poverty and extremely hard labours and silent sufferings, so much so that at times he had no meals for days together. With scanty nourishment he would work till midnight and not unoften he busied himself so much over his problems of Mathematics that he felt not the slipping of hours till it was early morn. It seems he was quite consciously preparing himself for the sort of life he was to lead later on. Before he was a professor, he had already developed a great will, some deep convictions, a robust faith, an infinite self-reliance which he afterwards called *balanced recklessness*, and mathematical mind exact in recording the date of observed facts, accurate in its analysis and reasoning and perfectly clear and decisive in its conclusions.

He loved science and was an amateur chemist and botanist. His special study in the Philosophy of Science was *Evolution*. He had gone through, in his own thorough way all philosophy, both Eastern and Western. He had mastered Shankara, Kanad, Kapila, Gautama, Patanjali, Jaimini Vayas, Krishna, side by side with Kant, Hegel, Goethe, Fichte, Spinoza, Comte, Spencer, Darwin, Haeckel, Tyndal, Huxley, Star, Jordon and Professor James. He was perfectly at home in Persian, English, Hindi, Urdu and Sanskrit literatures. He studied the four *Vedas* in 1906, and was a master Pandit of every *mantra*, whose every word he analysed with the acute accuracy of a philologist. Thus he made himself quite a prodigy of learning. It seems every minute of his thirty-three years was so well utilised. He was very hard-working till his last moments. While in America he went through, in two years, in spite of his strenuous public labours, almost the whole range of American literature.

He was in a strange humour all his own when he judged all the world's authors, prophets, poets and mystics. There was no pedantry and not the slightest shadow of affected pride or anything unreal when he acted like an impartial judge in his own way. In his talks from the *Vedas* down to the latest original line, an idea or sentiment that struck him contributed each its mite to the support of his thoughts and was made to show the same truth which he had realized. He was a scholar, scientist and spiritualist of a very high order in one. Simultaneous with his intellectual culture, he had brought his spiritual development to a very high pitch. Crowded Lahore could no more satisfy the amplitudes of his soul. Whatever time he could get he would spend in the Himalayan hills and jungles, meditating on the *Upanishads* and the secrets of ancient Aryan *Brahmavidya*.

It was in the forests of Brahmapuri, near Rishikesh, that Swami Rama realized his object—the *Atman*, the Self. It was there that he attained to that fearless, blissful *Oneness* state of mind where there is no more delusion or repentance. Here he collected the fact for the enunciation of

his great Law that the whole universe serves one as his body, when he feels the universal Soul as his very Self. Not only a spiritualist and a veritable prince of all oriental dreamers and *yogis*, he was a great champion of physical exercise.

He was a Universe in himself. His cities were made of Light. In his lanes, Buddha still walked with his begging bowl and Christ still preached the Truth. No great man could die in the atmosphere of Rama's mind. It was such a perennial *prana* that even the dead who came there enjoyed resurrection. Clear in the horizon of this luminous mind was the revelation of Truth. Any man who pretended greatness and power and genius under the flashes of his light got nothing but his real value. *Sbrutis* and *Smritis*, verses and songs, thoughts and things, questions of philosophy and religion, politics and society, all jostled together in his divine light and came out with refreshing beauty wearing garment of Rama-consciousness. The atmosphere, environment and society have their due effects and even the face of man changes, the glow of his face shows marked differences when the climate tells. Any idea, any problem, any common thought having been touched by Rama used to appear in a new form, changed by the mysterious effects of his inner soul. When he spoke on *Brahmacharya*, the subject was preached to us in as new a light as that in which the mountain shows itself when the new Sun is behind it. See his essays on *Yajna*, on Love, on Religion, on Self-Realization, on Expansion of Self, and we find he speaks as none other did speak nor any one could speak. Has he not edited *Patriotism and its doctrines* anew? I will swear he never saw you or him or me or it with the light of the Sun or of the moon. In fact, he never saw the sun or the moon with their light. He saw things by the light of his soul, and to him, therefore, there was nothing outside him. The red rays of the Sun, he declared in open, were his muscles. When anything came across his eyes, he robed it in God and then saw that there was nothing else but God. He had cultivated a mysterious relation with

Nature. If he would smile, it would be sunshine in rainy seasons and if he wept it would be rain in mid-summer noon. He carried over his head a cloud and needed no umbrella. He lived in the densest forests and walked out into pathless ravines in the dead of night and he glided there in the very heart of things as easily as birds fly in the air.

He was a poet of poets. To him the song of the mountain-streams was society enough. To him the birds talked the secrets of nature under the shade of trees. To him was audible the music of the Cosmos and he saw his beloved Krishna incarnate in cosmic dance and trance. Beauty universal he saw in the dancing waves of the sea, in the waving of the forests, in the wilderness and the wild. To be one with the soul of Nature was his idea of real character. Put a man in this centre and leave him alone. The best interests of man and morality are safe with him. Men can be made from there and not in the mills of learning and scholarship. Just let the man see his reality there and be sure he will stand on the rock of his being unshakable and invincible! "There is no outside rock to injure me." Realization is Religion. Realization of the power that informs the universe and is the mysterious power of every muscle of the animate and the inanimate as his soul puts an ordinary man of the street on the royal road to the greatest victories that man can achieve. This is the secret of all his success. None but the votaries of the temple of practical *Brahmavidya* can have clean hearts, bright faces and cheerful temper; my *Brahmavidya* is no dogma, nor doctrine but the conclusions drawn by the wisest of men from the eternal experience of life.

He had read the best of human poetry in nature and nothing could allay the fire of his soul but the cool snows and the amplitudes of the mountain scenery. He was not well when he was under any roof. He was at his best when he walked in the Himalayan forests with his eyes half-closed, looking askance at the mightiest potentate.

He was one of the greatest apostles of Vedanta

of his time. He was the demonstration of all the Hindu scriptures. He was the representative glory of all the noble Hindu lives of Cosmic Consciousness. He was the greatest exponent of Buddha's *Dhamma*—the Law. He stood up for perfect morality, for total abstinence, for righteous conduct and prescribed Psychology for the guidance of human conduct. High Altruism was a simple habit of his soul. He worked and laboured day and night without wasting even a second of his time to ameliorate the condition of the Hindu masses. He said : "There is but one remedy and one disease. Nations can be cured and made free by the Life of Law. Individuals can be made saints and higher than gods by the same. Live in God, all is right, make others live in God, and all shall be well. Believe this truth, you will be saved; rebel against it, you will be troubled." He sought no reward for his labours. While coming back from America, he threw the bundles of appreciative papers, noting the records of his work there, in the sea. Only a visit to America would reveal the details of his work there on behalf of his mother-country. In conclusion, it may be said that such leading geniuses come into this world only for a short time, not to finish their plan, but simply to suggest it to their survivors. Their work like the flash of lightning is only suggestive and never exhaustive. They throw some guiding hints to man and disappear. Every such genius is the centre of some constructive forces needed at the time when they are born. They draw out the love of the people in a peculiar way to themselves and when the people begin to depend on them, they leave the people in great bewilderment to look up to themselves and stand on their own legs.

Swami Rama's principle of the Oneness of the inner man is surely a great reconciliation of all the warring creeds and religions of this little world known as India. His Gospel of Love is the remedy for preventing the useless waste of the national individual energy, thus increasing the output of activity and work. His character, as the synthesis of all the truth scattered in Science and Religion, is the model for the daily human conduct. His only

thought of public work was the emancipation of the masses from ignorance and slavery. His personality was the beacon-light of Freedom and Liberty, for he sang :

1

No, no one can toot me.
Say, who could have injured,
And who could atone me?
No, no one can toot me.

2

The world turns aside
To make room for me
I come, Blazing Light!
And the shadows must flee.

3

I come, O you ocean!
Divide up and part,
Or parched and scorched up,
Be dried up, depart.

4

O mountain, Beware!
Stand not in my way;
Your ribs will be shattered
And tattered today.

5

O Kings and Commanders,
My fanciful toys!
Here's a Deluge of Fire,
Line clear! My boys!

6

Advisers and Counsellors!
Pray, waste not your breath
Yes, take up my orders,
Devour up, ye Death.

7

Go, howl on, O winds,
O my dogs! howl free,
Beat, beat, Storm!
O my Eagles! blow free.

8

I ride on the Tempests,
Astride on the Gale,
My Gun is the Lightning-
My shots never fail.

9

I chase as an huntsman,
I eat as I seize,
The hearts of the mountains,
The land and the seas.

10

I hitch to my chariot
The fates and the gods,
With thunder of cannons
Proclaim it abroad.

11

Shake! Shake off Delusion,
Wake! Wake up! Be free.
Liberty! Liberty!
Liberty! OM!

On his own philosophy his final declaration is as follows—

Pushing, mauling labour and no stagnant indolence;
Enjoyment of work as against tedious drudgery;
Peace of mind and no canker of suspicion;
Organisation and no disaggregation;
Appropriate reform and no conservative custom;
Solid real feeling as against flowery talk;
The poetry of facts as against speculative fiction;
The logic of events as against authority of
departed authors;
Living realization and no mere dead quotations!
Constitute Practical Vedanta.

Meditation and concentration on the *Maharukya* (great saying) *Aham Brahmasmi* (I am That) and no diffusion and confusion on personalities and parties naturally translates itself into *force, freedom and love*. This infinite Godhead vibrating in every hair on the body, this muscular *Advaita* (non-dualism), this dynamical *devotion*, this flaming light is what the *Shastras* call the unerring *Brabman-sbar*.

O ye wavering, fickle, dubious minds! No more of lukewarm orthodoxy and heterodoxy! Scorch out all doubt and hesitation, all *doxies* are your creation. The Sun might be shown to be a disc of quicksilver, the earth might be proved to be a concave sphere, the Vedas might be demonstrated as not inspired, but ye can be nothing,

nothing but God. A single note issuing from your Godhead must be taken up by the blades of grass, the grains of sand, the particles of dust, the whiffs of wind, the drops of rain, by birds, beasts, gods and men. It must be thundered over caves and forests, pealed over hamlets and huts; it must reverberate over streets and towns, pass from cities to cities, and fill and thrill the whole world! O Freedom! Liberty!

Fill the mountain-fountains of a river with immense treasures of golden glaciers and all its branches, streams, canals must flow full, feeding the fields to flourish free. Let the Source of Life, the Origin of Love, the Spring of Delight and Light, the Infinite, Power and Purity, Divinity embrace and displace the little self, saturate the feelings, fill the mind, and necessarily must the hands, feet, eyes, nay, every fibre of the frame even the environments must work a heaven of harmony and irradiate a flood of energy.

The King's very presence on his royal throne establishes order throughout the *darbar*, so doth man's resting on his Godhead, native glory, establish order and life through the whole race.

O ye of little faith! Wake up! Wake up to your holy majesty! And a single glance from your royal indifference, a sidewink from your divine recklessness is enough to convert the direst hells into charming heavens.

Come home,
O wanderer, homel OM! OM!

Blow, O breezes, mingle, O winds, with these words whose purpose is the same as yours.

O laughter! laughter!
Inextinguishable joy and laughter!

When asked in Japan what his religion was, he replied in the words of Goethe—

Let me tell you, what is man's supreme vocation
There was no world, 'tis my creation;
It was I who raised the Sun from out the Sea
The Moon began her changeful course with me.

Has Rama then really died? Rama that wrote just a few minutes before the dissolution of his body—

"O death! Take away this body if you please! I care not. I have enough of bodies to use. I can wear those divine silver threads, the beams of Moon, and live. I can roam as divine minstrel, putting on the guise of hilly streams and mountain brooks. I can dance in the waves of sea. I am the breeze that proudly walks and I am the wind inebriated. My all these shapes are wandering shapes of change. I came down from younder hills, raised the dead, awakened the sleeping, unveiled the fair faces of some and wiped the tears of a few weeping ones. The Bulbul and the rose both I saw and I comforted them. Him I touched and her I touched. I doff my hat and off I am. Here I go and there I go, none can find me. I keep nothing with me." *

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*Note :—The original of these last words was in Urdu and it has been carefully preserved by the Rama Tirtha Pratisthan. Its facsimile is available from the Pratisthan.

SWAMI RAMA TIRTHA : THE GREATEST POET MYSTIC

*Dr. Radha Kamal Mukarjee, M. A., Ph. D.,
Vice-Chancellor, Lucknow University, India.*

There is found today a complete divorce of the life and working of the colleges and universities in India from the spiritual traditions and mystical experiences that were treasured by seekers after truth in the past. In the midst of the present Godless education it is, therefore, refreshing and stimulating to turn to the life and experiences of Swami Rama Tirtha, who was a brilliant student and teacher of the university and had a passion for higher truth in Mathematics and who yet achieved a spiritual insight and a serenity of knowledge worthy of India's greatest spiritual teachers. Like many college students of to day, he was handicapped by extreme poverty and an early marriage. There were days when he had not a single pice with him and took his meals from a kind college confectioner who early recognised his genius and the charm of his sweet loving personality. Even in his college days, he had his mystic trances. It was Krishna the flute-player, whose true notes off and on sounded in his ears weaning him from the path of egotism and impurity. Thus the boy prepared himself both intellectually and spiritually for his noble mission. He had an amazing love of knowledge for its own sake. He would give up his daily meals for the sake of buying the oil of his midnight lamp for reading and yet his face, as he worked ascetically night and day, shone with a radiance which is always found on the face of the true seeker of knowledge. For some time he worked as the Professor of Mathematics in the Forman Christian College and in the Oriental College, Lahore. But all the while he developed his spiritual love—life steeped in the mystical poetry of Sufism and the religious love of the Punjab and in the philosophy of Goethe, Emerson and Thoreau. Full of the divine love he laughed at his

pavilion and smiled at pain and in the night his affectionate wife, like the wife of Shri Chaitanya, gazed with wonder at the ceaseless flow of tears of joy along his cheeks that gave them no sleep. Endowed with an imaginative temperament he was a true lover of beauty in Nature and in the enjoyment of the bloom of flowers and grasses; the song of the rivers and the chorus of the birds he participated in a celestial festival in which ultimately Man, Nature and Nature's God were all melted in an all-composing bliss.

2. Rama Tirtha turned to be a monk and the minister of that ancient gospel of Oneness, which we sometimes describe as the *Advaita Vedanta*. Puran Singh narrates that it was his meeting with Swami Vivekanand at Lahore and the stimulating example and discourse of this bold intellectual monk from Bengal that ultimately contributed to Sri Rama's final choice of the ochre robe. It was in the forests near Rishikesh that he attained Self-knowledge and Self-hood.

3. The distinctive character of Swami Rama's mystical consciousness is the expression and expansion of the truth of the Many in the One and the One in the Many through most ardent poetic channels.

4. Swami Rama is modern India's greatest poet mystic. His poems are a marvel of religious depth and sincere expansiveness of the Self. He felt the Oneness with the trees of the forests and found the rocks alive with what beats in man. How beautifully he has often expressed himself. It is I that appear as beautiful flowers in the garden. It is I that smile with the bewitching faces of all the fairies. It is I that make the muscles of the warriors that fight. I am the All. I shine in the lightning; I roar in the thunder; I flutter in the leaves; I hiss in the winds; I roll in the surging seas; I am in the throbbing breast of the lover; I am also in the smile of the proud beloved. These are words of infinite passion and bliss, reminiscent of the profound poetry of the Upanishads and yet possessing a freshness and spontaneity that make these a remarkable contribution to the religious experience of humanity.

like Swami Vivekananda but with a more poetic fervour and romantic passion he revived the ancient truth of the One in the Many in its social and national application to the Indian situation.

7. The poet-mystic, as he turns to the affairs of men, shows a clarity of vision for the future and stress of the fundamentals for ethical and social renovation which the country must lay to heart. Swami Rama had two important messages for political India. The first is his majestic and thorough Indian conception and worship of the country as the *Ishta-Deva*, his *Saligrama*, his sweet Krishna and glorious Mahadeva. With this is associated of course the idea of philanthropy as worship, of service to the living Narayana as the starving peasant of India. To serve the poor and the have-nots is to serve God. Swami Rama wanted every man and woman of India not merely to dedicate the self to the service of millions of starving but living Narayanas but also to deify the entire motherland so that all its manifestations may inspire us with devotion to the whole. Such is the spiritual transformation of Indian nationalism rooted in God-consciousness which is the poet mystic's great contribution to India's political consciousness. Another important message of his is of great significance for the Socialism that is now developing in this country. Swami Rama believed in the spiritual efficacy and dignity of manual labour. To dedicate one's intellectual powers and talents to the country is the spirit of the true modern *Brahmana* in India; to be ever ready to lay down his life for the cause of India is the spirit of the modern *Kshatriya*; to hold one's property only in trust for the nation is the spirit of the modern *Vaishya*. But to realize God, One has to work out all these *Dharmas* through one's hands and feet. Simple, silent creative labour for all for the highest and for the lowest in the country is the path to all-love and all-freedom. This is essentially a modern note, the assertion of the dignity, joy and freedom of one's sacred work in the cottage and in the field, in agriculture, art and handicraft as a means of recapturing peace and freedom for

5. Such language springs from that etc of *Anandam*, in which Yajñavalkya said every moves and has its being. With this pen on his soul he would call the rivers his arteries and the mountains and would touch the grass and with endearing words. With pencil, paper and he would re-establish a loving relation by giving pet names, and call the Ganga, the mother 'Ganga' he had Arjuna's vision of the world-body of the Self and uttered with tears and smiles mystically and majestically : "The land of India is my own land. Malabar and Coromandal are my two legs, Cape is my feet, the deserts of Rajputana my back, the Vindhya-chals are my loins, and I spread my arms West and to the east. The Himalayas are my tree and in my curls winds the pure silver Ganga. India. I am Siva." The individual stretches the frontiers of his body, and his mental and his as his body, when he identifies the Universal Self with the self. Much in the same manner modern men are extending the limits of the individual beyond his environment, beyond space and time. Seldom has there been a God in India been the man of action. Swami Ramana, full of the knowledge and love of Oneness, coming out of the depth of his over-soul and deriving his inspiration off and on from the silence of the Himalayas, had a message for the whole world and he had the passion of a missionary as Swami Vivekananda travelled to Japan and to America where he spread Vedanta and Buddhism in the spirit of modern scientific philosophy. Many people in those countries still remember the catholicity of this theologian, the simplicity of this saint and the burning love of Nature of this poet.

6. On his return from the West he dedicated himself to the cause of Practical Vedanta, the cause of love between man and man, caste and caste, community and community. "A person" he would say, "can never realize his unity with God except when the unity with the whole nation is in every fibre of his frame." It was in this manner

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all. How sincerely and yet how comprehensively Swami Rama here anticipate the exhortations of Gandhi which the nation needs regarding the duty of simple, manual labour! India must alter her politics and abjure the modern western bargaining in order to elicit the highest and noblest sacrifices of the masses and to eliminate from her politics the violence and strategy of race and class. But if Mahatma Gandhi fails to spiritualise politics, will he succeed? Swami Rama wore himself out in this task. The sword was too keen for the scabbard. In the early age of 33 he laid himself to rest, not in death as in life, in the cold, bubbling waters of the Ganges in Tehri on the beautiful festival day of Dipawali.

8. In many respects Swami Rama is a unique and blessed personality. It is sweeter, more comprehensive and more appealing to the educated mind than the teachings of the religious teachers of modern India. A great part of his life is due to his innate gifts of communion with God and everybody but the same is also to be attributed to his wide catholicity of interests which guided him from mathematics to biology and from Hindu and Jain philosophy to Spinoza, James and modern American pragmatism. There are few things more touching in the religious literature of the world than his strange mystical and prophetic vision of his own death and his poetical expression of immortality. "I care not for this body for I have enough to use. I can wear those divine silver threads, tinsel of the moon, and live. I can roam as a divine spirit putting on the guise of hilly streams and mountain peaks. I can dance in the waves of the sea. I am the sun that proudly walk and I am wind inebriated. The shapes of mine are wandering shapes of change. I came down from yonder hills, raised the dead, awoke the sleeping, unveiled the fair faces of some and wiped the tears of a few weeping ones. The *bulbul* and the *parrot* both I saw and I confronted them. I touched the *parrot*. I touched that. I doff my hat and off I am. I go and there I go and none can find me."

9. Swami Rama's life was itself a religious poem, short and lyrical in its intensity, and yet sublime and comprehensive. The world is the page, his life the poem and the shining gold in which the letters of the poem are written is that creative and spontaneous joy which is the essence of Cosmic manifestation. *Anandat khalu imani bhutani jayante* : (अनन्दात् खलु इमानि भूतानि जायन्ते) —May we all share in this *anandam*!

SWAMI RAMA TIRTHA

"He rent as under the shackles of worldly temptations and became free as air." His character was ideally high and was an example for the so-called *Sannyasis* of the present day to follow. He was model of plain-living and high-thinking. He was a staunch advocate of the *Gurukula* system of education. Rama paid visits to Japan and America also. His high spiritual character impressed the American people so much that even President Roosevelt came to pay his respects to the Indian *Sannyasi*. He induced the Managers of several American universities to give special concessions to Indian students. In Japan he laid the foundation of an Indo-Japanese Society which is still in existence. There could be no two opinions about his being a patriot of a very high order. He sacrificed his all at the altar of his country.

Swami Shradddhanand

SWAMI RAMA TIRTHA

Swami Rama is a great saint, who shines as a brilliant beacon star in India's firmament. To day we miss his mortal presence at this fateful hour of this country's destiny, and probably, if he had lived now, he would have played a prominent part in bringing out amity between the conflicting elements and establishing real harmony and love among all parties. But he lives in our hearts as dynamic soul-force, ever awake, eternal and imperishable.

He had infused in the hearts of the people a new joy, a happy conviction that it is not for nothing we live in a miserable earth and we do not, after a long struggle in the weary road of life, reach a scornful desert where our sorrows would be repeated again. He lived the practical philosophy, and as an exemplary figure in Vedantic life, he has shown to the world that it is possible to rejoice in the bliss of Self even in this very life, and that every one can partake of this bliss, if only he is to sincerely strive for it.

May he work through all for the attainment of goodwill, blessedness and human unity!

Swami Sivananda
Founder Divine Life Society,
Rishikesh, India.

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**COSMIC CONSCIOUSNESS :
HOW TO REALIZE IT**

THE PATH OF TRUTH

Lecture delivered on March 1, 1903, in U. S. A.

My own Self in the form of ladies and gentlemen,

The subject of tonight's discourse, as announced in the papers, is "The Path of Truth." This is a heading which might have some meaning to the Western ears; but from the stand-point of Vedanta, this is an erroneous title. The path to Truth or the path of Truth is a contradiction in terms. Truth is not distant. How can there be a path to it then? Truth is with you already, it is your Self already. You are in it already, nay, you are Truth. You are that. So it is wrong to make use of the words—Path of Truth. Your realization of God-consciousness, realization of Divinity is not a thing to be accomplished, it is not a thing to be achieved, it is not a thing to be done, it is done already. You are that already. You have simply to break through the cocoons of desires which imprison you, you have simply to undo what you have done. You have not to do anything in the positive sense of the word, in order to realize God. Simply undo what you have done in the way of making your prison-house, and there you are God already, Truth personified already. But this undoing of what has been done is to some a very hard task, and thus with reference to the Path to Truth we shall discuss the process of undoing. There is some effort to be made in undoing your snares. What are these snares, these chains and shackles which bind you? Your ears may today appreciate it or not, the Americans and Europeans may today mark the beauty of this statement or not, the truth remains there all the same. The truth is that all your attachments, all your loves and hatreds, all your desires are shackles and chains. These bind you. These do not allow you to see God. These are your prison-house. Your desires bind you. You cannot serve two masters. You cannot serve Mammon and God at

the same time. You cannot be a slave of the flesh and at the same time the master of the Universe. To realize the Truth is to become the master of the Universe, and to entertain desires is to acknowledge bondage, thralldom and slavery of the things of this world, flesh objects. Everybody desires to become Christ, everybody wants to realize the Truth, to become a prophet, but very few, if any, are ready to pay the price.

There was in Bharat a great wrestler and athlete. He wanted a barber to tattoo him, to engrave on his arm the picture of a lion. He told the barber to paint a great, magnificent lion on both his arms. He said he was born when the sign of the zodiac, the Lion or Leo, was in *Simba rasbi*, he was born under the right influence of the sign of the zodiac—Lion, Leo. And he was supposed to be a very brave man. The barber took up the needle to paint or tattoo him, and just when he was pricking a little, the athlete could not bear it. He began to pant for breath and addressed the barber, "Wait, wait, what are you going to do?" The barber said that he was going to draw the tail of the lion. This fellow, in reality, could not stand the pricking sensation, but made a very queer pretence, and said, "You don't know that fashionable people cut off the tails of their dogs and horses, and so the lion which has no tail is considered a very strong lion. Why are you drawing the tail of the lion? The tail is not needed." "All right," said the barber, "I won't draw the tail. I will draw the other parts of the lion." The barber took up the needle again, and just pricked it through his skin. This too the fellow could not bear. He remonstrated and said, "What are you going to do next?" The barber said, "I am going to draw the ears of the lion." The man said again, "O barber, you are very foolish. Don't you know the people cut off the ears of their dogs? They don't need dogs with long ears. Don't you know that the lion which without ears is the best?" The barber desisted. After while the barber took up his needle and was again pricking him. The man could not bear it and remonstrated saying, "What are you going to do now, O barber?"

The barber said, "I am going to paint now the waist of the lion." There the man said, "Haven't you read our poetry, haven't you read the descriptions given by Indian poets? Lions are always painted as having a very small, thin, nominal waist? You need not draw the waist of the lion." The barber now threw aside his colours and his painting : fellow to go away from his presence.

He also suggests some time in the near future many of the railway tracks round the city may be rooted over and the roof-tops used as new roads.

who asserts that he is born under the sign of the zodiac, called the *Simba rashi* is a man who pretends to be a great wrestler, he is a man who calls himself a lion. Lions tattooed all over his body, but he is of a needle. Such are the majority who want to see God, who want to realize God, who want to know the whole truth this moment, who want to accomplish everything, to do it in a minute. But when the time comes when they are painted in their souls, to get that stinging, the stinging sensation, there is the price I will not pay, but the thing I want.

In order that you may reach the Truth and realize the Divinity, your dearest wants and desires will be pricked through and through, your dearest wants and attachments will have to be severed, all your favourite superstitions and prejudices will have to be wiped out, all your preconceived notions will have to be torn aside. Free you will have to become of all the debasing and degrading yearnings, pure you will have to make yourself. Purity. Without paying the price, you cannot reach God, you cannot regain your own birthright. "Blessed are the pure in heart, for they shall see God." And what is purity of heart? Purity of heart does not mean only abstaining from conjugal sins, it means that, but it means a great deal more. Whether you relish these words today or not, you will have to relish them one day, you will have to come to the same conclusion to-day or tomorrow. The conclusion is that all attachment whether it be the

attachment to your house, your clock or your dog, let it be the attachment to anything, father, mother or child, for a man who aspires to the realization of Truth, for a man who wants to gain possession of the whole Truth this moment, for a man of noble aspirations, it is just as degrading and weakening as adultery. Purity of heart means making yourself free of all clings to the objects of this world. Renunciation, nothing short of it - Purity of heart means that. Blessed are the pure in heart, for they shall see God. Gain this purity and you see God.

There is a very beautiful story of Atlanta in the old mythology. They say that every man who wanted to wed her, had to run a race with her. Nobody could get ahead of her, but one person consulted his god Jupiter and asked the advice of his favourite god as to the way of outrunning Atlanta and winning her. The god gave him a very queer advice. He told this man to bestrew the path along which they had to run with gold bricks. You know the god Jupiter could not help this devotee of his to outrun Atlanta in any other way. This Atlanta had got from the highest deity a boon which made her the strongest and swiftest being in the whole universe. But this devotee of Jupiter threw gold bricks all along the race-course and challenged Atlanta to run a race with him. Both began to run. This man was naturally much weaker than Atlanta. She outran him in one second, but as she lost sight of him, she saw gold bricks lying along the path and stopped to pick them up. While she was picking up the gold bricks, that devotee went ahead of her. Thereafter a minute or so she overtook him again and again saw to the left of the race-course another brick. She went to pick it up. That devotee of Jupiter went ahead of her; after a while she got him again, and there she found some more gold bricks. She stopped to pick up those; in the meantime that fellow outran her and so on. Towards the close of the race, Atlanta had got with her a very heavy load of gold. It was very difficult for her to carry it and also outrun him. Finally that man got the better of Atlanta who was won. All the gold that Atlanta had

got also fell to the share of the man who outran her, it went to him, and she herself went over to that man. He got everything.

Such is the way with most people who want to tread the path of Righteousness and the path of Truth. When you commence to tread the path of Truth, you find all sorts of base lucre and worldly temptations around you. You stoop to pick them up, but the moment you do so and enjoy these worldly temptations and entertainments you find you are lagging behind. You are losing the race, procrastinating, making your path dreary, and losing everything. Beware of worldly attachments and materiality. You cannot reach the Truth and also enjoy worldly pleasures. The saying goes that if you enjoy the Truth you will no longer be able to enjoy worldly pleasures. Enjoy worldly pleasures and Truth will elude your grasp, get ahead of you. Rama is telling you the Truth today. So many people come to Rama and say to him over and over again that they want realization. You may gain realization this moment. Get rid of attachments and at the same time shake off all hatred and jealousy. What is jealousy, what is hatred? It is inverted attachment. When we hate somebody, it is because we are attached to something else. Here you will ask how you are to get rid of your sons, brothers and husbands, etc. Well, this is your own look-out. But the truth is, let Truth or God become your father, let God or Truth become your mother, let God or Truth be your wife, let God or Truth be to you your grandfather, your teacher, your house, your property, your everything. Have all your attachments severed from every object, and concentrate yourself on one thing, the one fact, the one truth, *viz.*, your Divinity. Immediately on the spot you gain Realization.

There is a beautiful song in the Indian language, which need not be sung here. The purport of the song is that if your father stands in the way of your realizing the Truth, tread over him, go beyond him, just as Prahlad, a hero in India forsook his father, because the latter stood in the way of his realizing the Truth. If your mother

stands in the way of your realizing the Truth, forsake her. *This is what the New Testament says. The Hindu Bible also says the same. Love Truth for the sake of your parents.* Love and honour parents as far as they do not retard your progress towards the Truth. If your brother stands in the way of your realizing the Truth, shake him off just as Vibhishan did. If your wife stands in the way of your realizing the Truth, cast her aside just as Bhartrihari did. If your husband stands in the way of your realizing the truth, throw him off just as Mira did. If your preceptor, your religious guide stands in the way of your realizing the Truth, shake him off, cast him overboard just as Bali did, because your real relative, your truest friend is Truth and Truth alone. All other relations and companions are only fleeting, for a day only, but Truth is with you always. Truth is your real Self; *Truth is nearer to you than your parents. Truth is nearer to you than your wife, children, friends, etc. Respect Truth more than kings, parents, children, father, mother, any one.*

There is a fine illustration given by the life of a king in India. He trod the path of Truth. It is said that he was going up the Himalayas to let his body melt down in the snows. There is a long story about it. Rama need not relate to you the whole. For some reason, for a great reason he was going with his parents, with his wife and wife's brothers and his four brothers on the summits of the Himalayas. It is said that he was treading the path of Righteousness, he was going to seek Truth. He was going ahead, marching on. His younger brother was following him and after his younger brother came his other brother, and so on in the right order, and after the brothers was the wife of this king. He goes ahead, his face towards the goal, and eyes set upon the Truth. He found that his wife was bewailing behind him, tottering down as she could not follow him, she was fatigued and about to die. Here the king did not turn his face back. He asked his wife to run up to him a few feet and then he would carry her with him—"Come up to me, come up to me." But she could not go up to him those three

fect. She was lagging behind, she could not manage to go up to him, and he did not turn back : to turn back one step from the Truth is not allowable. Never will King Yudhishtira turn back one step. The wife totters down but for her the king is not to turn back from the Truth. Thousands of wives you have had in your previous births, and if you have any future births, you don't know how many times you will be married again, how many relatives you have had, and how many relatives you will have in the future. For the sake of these ties and relations you have not to turn back from the Truth. Go ahead, go ahead. Let nothing draw you back. Have more respect for Truth than for your wife, have more respect for Divinity. The Truth concerns the whole human race. Divinity or Truth concerns all time, is eternal, and your worldly ties are not so. They are momentary. *Bear in mind the law that what is really good for you, must be really good for your wife or your companions.* If you see that for you it is really beneficial to live apart from your wife, remember that it is also really good for her to live apart from you. This is the rule. The same Divinity or Truth that underlies your personality, underlies the personality or being of your wife also. The wife of King Yudhishtira fell down. But the king went straight on and asked his brothers to follow him. They ran on with him for sometime, but the youngest brother could not keep pace any longer. He was tottering down, overtaken with fatigue and was about to fall, when he cried, "Brother, brother Yudhishtira, I am going to die, save me, save me." King Yudhishtira did not turn his eyes away from the goal, from the Truth, on he went, went ahead. He simply calls out to his younger brother to gather courage enough to run up to him those two or three feet, and he would take him with himself on that condition, but for nothing whatsoever could he go one step behind to give him even a pull. On he goes. The youngest brother dies. After a while the second brother who was at the end of the chain, cried and was about to totter down. He calls for help, "Brother, brother Yudhishtira, help me, help me. I am going

to fall down." But brother Yudhishtira does not turn back. On he goes. This way all the brothers died, but King Yudhishtira did not swerve or turn back a single step. Away he goes, on he goes on the path of Righteousness.

The story runs that when King Yudhishtira reached the pinnacle of Truth, when he reached the goal, God Himself, Truth personified appeared to him. Just as we read in the Bible that God appeared in the shape of a dove, so in the Hindu Scriptures we read about God appearing to certain persons in the body of an angel or in the shape of the King of Heaven. So the story goes that when King Yudhishtira reached the pinnacle of Truth, Truth personified approached and asked him to go in person to Heaven, to ascend to Heaven. As you read in the Bible about certain people being raised alive to Heaven; so here is the story of King Yudhishtira being asked to ascend to Heaven alive. When he looked at his right hand side, he found a dog with him. King Yudhishtira said, "O God, O Truth, if you want to raise me to the highest Heaven, you will have to take this dog also with me. Let this dog also ascend to the highest Heaven with me." But the story says that God or Truth personified said, "King Yudhishtira, that cannot be. The dog is not worthy of being taken to the highest Heaven, the dog has yet to pass through many transmigrations, the dog has yet to come into the body of man and live the right life and live as a pure, immaculate person. How then can it be raised to the highest Heaven? You are worthy of being taken to the highest Heaven in body, but not the dog." There King Yudhishtira says, "O Truth, O God, I come here for your sake and not for the sake of Heaven or Paradise. If you want to raise me to the highest Paradise and to enthrone me there you will have to take this dog also with me. My wife did not keep pace with me, she staggered on the path of Righteousness. My youngest brother did not keep pace with me, he staggered on the path of Truth, my other brothers did not keep company with me, they forsook me, they yielded themselves to

weakness, they allowed temptations to get the better of them, they did not keep pace with me; but here is this dog, he alone comes up with me. Here is the dog. He shares my pains, he shares my struggles, he shares my fights, he partakes of my anguish, he labours with me. Here is this dog. If he divides with me my difficulties, my hard fights and struggles, why should not he enjoy my paradise or heaven? I will never go to your paradise or heaven if you do not make this dog share equally with me that paradise or heaven. I have no use for your paradise if you do not let in this dog with me."

There the story says that Truth personified or God said once more to King Yudhishthira, "Please do not ask this favour of me, do not ask me to take this dog with you." But King Yudhishthira said, "Away, ye *Brahman*, you are no Truth or God personified. You may be some devil, you cannot be God or Truth, because if you be Truth, then why should you allow any injustice in your presence? Don't you mark that if you give me the exclusive enjoyment of Heaven, and don't allow the dog to share my happiness, then you are unjust to the dog which shared my troubles? This is not worthy of God or Truth personified." The story says that on this, Truth personified or God appeared in His true colours, and that very dog was immediately found to be no longer the dog *but to be in full glory the Lord Almighty Himself*. That king was being examined and tried, and in the final examination, in the final trial, he came out successful.

This is the way you have to tread the path of Truth. Even if your dearest and nearest companions, those who are next of kin to you, do not keep pace with you on the path of righteousness, do not look upon them as your friends, and if a dog accompanies you on the path of righteousness, that dog should be the nearest and dearest being to you. Thus make your friends on the principle of favouring your righteousness, select no friend on the principle of favouring your evil nature. If you select your companions on the principle that they enjoy the

same kind of evil propensities that you do, suffering, excruciating pain and anguish will be your lot.

It is related of a Hindu saint that he was once going through the streets hungry. You know in India saints or sages come down from mountains and walk through the streets when they are hungry, and beg food for their bodies. On very rare occasions they visit the streets. Usually they live outside the cities in the forests, devoting their time entirely to God-consciousness. The hungry saint was fed. If Rama also takes something, you will have good reason to excuse him. A lady brought to him dainty food to eat. He just took that loaf of bread in his handkerchief, left the house, went out into the forest, as is the way with monks in India. There he put it in water and making it wet ate it. The next day he came again to the streets at the usual time. Again the lady approached him, and gave him something very rich to eat. He went back. The third day also that lady brought him something very good to eat, but while she was giving him this dainty food, she made the remark, "I keep waiting for you. My eyes have become sore in waiting for you, in keeping watch at the door. Your eyes have bewitched me." These were the words that escaped the lips of that lady. The sage went away. He went to some other door and there he got some food. He went out to the forests and threw into the river the food which was offered him by the first lady who expressed her love to him, and the other food that was presented to him by the second lady he ate, and the next day, do you know what he did? He got very hot irons and poked out his eyes, and tied them in his handkerchief, and with the aid of a stick, with great difficulty walking the streets felt his way to the house of the lady who had expressed her love to him, and there he found that the lady was waiting for him very anxiously. His eyes were fixed on the ground. The lady did not notice that he had poked out his eyes, and when she brought something very rich for him to eat, he presented his eyeballs to her saying, "Mother, mother, take up these eyes because the eyes had bewitched you, and had caused

you so much trouble. You have every right to possess these eyes. Mother, you wanted these eyes. Have them, keep them, love and enjoy them, do with these eye-balls whatever you wish, but for heaven's sake, for metcy's sake, do not tetard my progress onward. Make me not stumble in the path of Truth."

Now we see, O people, that if your eyes are the stumbling block in your way, cast them out. It is better for your body to be without light than for your whole being to perish in darkness. This is the way.

If your eyes stand in the way of your realizing the Truth, poke them out. If your ears tempt you and keep you backward, cut them out. If your wife, money, property or anything stands in the way, away with it. *Could you love Truth with the same love as you have for your wife and relatives, could you love Divinity and Atman or Realization with the same zest or zeal with which you love your wife, could you love God with even half the love that you show your wife, you would realize the Truth this second.* You realize God. When you begin to tread the path of righteousness, and overcome some of the temptations which present themselves in the beginning, if you come out victorious over the ordinary temptations, what will you find? You will not find this path all rough and without any beauty, you will not find this path rugged through and through. They say that the path of Truth is narrower than a needle's end. In the Vedas it is written that the path of Truth is as sharp and narrow as the razor's edge, but this is not the whole truth. In the beginning the path seems to be very narrow and sharp, but when you come out victorious over the ordinary temptations, you will find the path to be wonderfully beautiful and exceedingly easy. You will find that the whole of nature helps you and everything stands on your side. These difficulties, these temptations, these obstacles, these struggles and oppositions only bully you. They only scare and frighten you, but do not really harm you. If you can outstare them and scare them off, you will find that the difficulties were only seeming difficulties, the difficulties and temptations were seeming difficulties

and temptations only. You will find all nature standing on your side, the whole of creation ready to lackey you. You find that out.

It is said in one of the Hindu Scriptures which is the 'Iliad' of India and which relates the story of Rama, the greatest hero of the world or at least of India, that when he went to search out Truth, to discover or regain Truth, all Nature offered him her services. It is said that monkeys formed his army and squirrels helped him in building a bridge over the gulf. It is said that even geese came up on his side to assist him in overcoming his foes. It is said that the stones offered him their services. The stones forgot their nature, the stones, when thrown into water, instead of sinking, said, "We shall float in order that the cause of Truth be advanced." It is said that air, the atmosphere was on his side, fire helped him, winds and storms were on his side. There is a saying in the English language that the wind and wave are always for the brave. All nature stands up on your side when you persist, when you overcome the primitive seeming difficulties. If you overcome the struggles or temptations in the beginning, the whole of nature must serve you. Persist in standing by the Truth, and you will find that you live in no ordinary world. The world will be a world of miracles for you, the miracles all around you, and woe unto the gods if they do not lackey you in your advance onward. Nature is waiting anxiously upon the ruler of the universe. You are the master of the universe, you are the husband of the whole world, if you persist by the Truth.

Now Rama will conclude by relating to you the life of, according to Rama, one of the greatest men in the world, the life of an Eastern saint. Shams Tabrez is his name. This man was born under peculiar circumstances. The story may be true or false, we have nothing to do with it, but there must be some truth in it. It is related about his father that he was once the poorest man in the country. That poorest man devoted his life entirely to God-consciousness. He forgot that his body was ever born, he entirely forgot that his personality ever existed

in this world. For him the world had never been a world. He was God, all Divinity. And just when a man's whole being is saturated with an idea from head to foot, so every pore of his body was alive to God-consciousness. It is related that when he walked through the streets, the people heard through the pores of his body this song, "Haq, Analhaq," which means "God, I am God." The song on his lips was always, "Analhaq, Analhaq, Divinity I am, Divinity I am." The ordinary people gathered around him. They wanted to murder him. They accused him of heresy. Why is he calling himself God? He was Divinity himself, to him the body was no body, the world was no world. When the words 'Analhaq' escaped his lips, he was not even conscious of that. Just as a man snores when asleep, similarly from his stand-point he was entirely lost in Divinity, and if those words 'Analhaq' escaped his lips, they were like the snoring of a man who is asleep. But the people wanted to kill him. What is that to him, whom will you kill? You will kill the body, but that body from his stand-point never existed. Kill his body, what pain can it cause him? It is related that this man's body was placed upon a cross. You know that putting a body on a cross is an easy thing, but there they have something worse than a cross. It was a long iron pole, pointed at the end with a needle-like end, and the heart of the man was placed exactly on the top of the iron pole, the sharp pointed end of the iron pole had to press through the solar plexus. This way was a man put to death in those days. You see this is worse than a cross even! His body was placed upon a cross of that kind, and it is related that while his body was placed there, this man's face was glowing with glory, and through every hair of his body the same sweet song was all the time coming out—"Analhaq, I am God, I am God, Divinity I am, Divinity I am." The body dies, to him it makes no difference. There you see that if for the sake of Truth you have to give up the body, give it up. This is the last attachment broken. Nothing to say of giving up worldly attachments for the sake of Truth, for the

sake of Truth you have to give up not only worldly attachments, but if there be need to give up the body, give it up. This is how you have to tread the path of Truth. Here when the man was hanging upon that pointed pole, drops of blood fell from his body, and the story says that those drops of blood were gathered by a young girl. This young girl who believed the same way as the saint, this young girl who was of the same thought as the preacher, drank up this blood, and they say that she was conceived. It may be true or false, we have nothing to do with that. According to Vedanta, if Christ could be of immaculate conception, this could also be true, because here was a man who was not inferior to Christ, really superior to him in many respects. This woman gave birth to a baby who is the sage, whose life Rama wants to relate to you. From his beginning, from his very childhood he was all Divinity, even far exceeding his father. There is such a great book, you will believe that, a grand work which came from the lips of this hero. This man did not take up a pen and write it, but it is said that through him always came out poetry, all that he spoke was poetry, all that he said was poetry. But what kind of poetry?—not the doggerel of your American poets. It was real poetry in the true sense of the word. It was God-consciousness and nothing else. It was sublime with Divine ideas. Every word is worth its weight in gold, if it could be weighed at all.

There is a very remarkable fact related about this man. At one time there appeared to him some people who were connected with some show, you might say, a circus or some other kind of show. When they performed it in the presence of the king, he was highly pleased with them, and offered them a thousand dollars. Afterwards the king repented. The king did not think it advisable to give away thousands of dollars every night for mere empty shows and so, in order to get back his thousand dollars, he made a pretence, and asked those people to appear in the garb of a lion and thus if the lion's performance was pleasing to the king, he might give

them something enormous, something great, otherwise the king would fine them all their property. These people could not give a lion's performance, they could not put on the garb or assume the shape of a lion and please the king. You see, in India, there are people who put on all sorts of garbs and appear in the shape of some animals and make themselves appear to all intents and purposes the animals they play, but they could not assume the garb of a lion.

These people came to this man and were weeping and crying and shedding tears. The story says that this sage being in tune with the universe, in harmony with the whole nature, being one with each and all, natural sympathy overtook his heart, and all of a sudden he spoke to those people to be of good cheer because he was to appear as a lion, and to give the performance of a lion himself. So the story goes that the next day when the king and his courtiers were all standing, waiting to see a man assume the shape and figure of a lion, all of a sudden, as if by magic, a real lion jumped into the pit. This lion at once roared and roared, he took up the child of the king and tore it to pieces. He took up some other boy and threw it out to the sky. You see here was a man who was in reality Divinity and God. To this man the idea "I am this little puny body" had become a thing of the past, it had become absolutely meaningless. He was Divinity himself, and the God that appeared in the shape of a lion, the same was he, and he was in a moment's thought a lion. *Just as you think so you become, and if you have felt and realized your self as God, all your thoughts and desires are bound to fructify, to be realized on the spot.* So this man's thought that he could appear as a lion was immediately realized, and a lion he was. The show was over. The sage after killing this boy went away, because he had not to become a lion and respect this body or that. He was no respecter of persons. But here the king was exasperated, the king and the courtiers were all rage personified, they wanted to wreak vengeance upon this man. They came to him and said, "Sir, sir,

please bring this boy to life again. If you can kill him, you can bring him to life also. Bring him back to life, just as Christ used to bring to life the dead, by saying (Qum Biyazn Allah) which means "Rise in the name of God, glory to God and walk, be alive, come back to life." They asked him to make that dead boy come to life in the name of God. The sage laughed and said, "Qum Biyazn Allah" which means "Come back to life in the name of God," but the boy did not revive. The saint said, "The boy does not come to life in the name of God." He said again, "Come to life in the name of God." Still the boy did not come to life. He said again, "Come to life, get up and walk in the name of God, the Lord," but the boy did not come to life. The sage smiled and said (Qum Biyazni) which means "Come to life by My order, through My command, come to life," and the boy came to life. This is the truth, "Qum Biyazni," "Come to life in My name," and the boy was all right. The boy came to life, but the people all around him could not bear it. They said, "Here is a man, a heretic. He takes all this credit to himself. He wants to make himself equal to God. He ought to be put to death. He ought to be murdered, flayed alive." To the sage it meant nothing. The people understood him not. He is not calling the body, the little personality God. He had already killed and crucified his flesh. The people wanted to flay him alive, and the story says that that man immediately applied his nails to his head, and just as the skin of animals is torn and separated from the body, so with his own nails he tore his own skin, cut it off and threw it away. And there is a fine, long poem written by him on that occasion. The purport of that song is—"O Self, O Self," he is addressing himself, "To whom the poison of the world is the nectar and, O Self, to whom the nectar of the world (that is to say, the sensuous enjoyments) is poison. Here are people wanting something. The world is nothing else but a dead carcass (and here dead carcass means "sensuous enjoyments"), the worldly pleasures are nothing else but a dead carcass; and the people who run after them are no better than

dogs. Here are these dogs. Give them this flesh to eat." This story may or may not be true. Rama has nothing to do with it, but the spirit of the story, the moral of the story you have to bear in mind.

Here, in order to realize the truth, to tread the path of righteousness, give up all attachment, rise above worldly desires and selfish clings. If you free yourself of worldly clings and selfish desires, what about the Truth? Truth you are this moment. Fools pray, "More Light, I want more Light." You need not pray that way. You need not waste even a prayer on calling for Light. If you make yourselves this second divested of all desires, if you free yourselves of all worldly clings, Light you are. You know that every desire of yours chops out a part of yourself, leaves you only a small fraction of yourself. How seldom it is that we meet a whole man. A whole man is an inspired man, a whole man is the Truth. Every wish or clinging makes you a proper fraction but in reality it makes you an improper portion, insignificant portion of yourself. The very moment you cast overboard these desires, clings, loves, hatreds and attachments and also throw off even the desire for light and chant OM for a second, freeing yourself from hatred and attachment, well balanced in equilibrium, nothing of yourself left with that person, with that body or with that object, all that part of yourself which you have left with this object or this desire, sit still, chant OM, then think who it is within you. Is it not your own Self that makes the hair grow and the blood flow through your veins? Is it not your own Self who created this body? This wonderful world is also your handiwork. This is your own creation most certainly. Mark it. Who is it that hears through you? It is not your Self? Who is it that sees through you? Is it not your Self? Who is it that makes the blood flow in your veins? Is it not your Self? And if that Self of yours could work out such marvellous fact, the world is your own creation. Feel that and rejoice in your own Divinity, and derive pleasure from within You, enjoy happiness of Your own *Atman*. Throw aside all abnormal

desires and inordinate wishes. Chant OM, OM. If you do that for a few moments, your whole being from head to foot becomes Light. Why pray for Light when Light is your own Self? You become Light immediately. Make yourself whole, get rid of desires and attachments, get rid of this repulsion and attraction. It is attachment that detaches. When you reach home, see to what you are attached. If you are attached to name or fame, give up that. *If you are attached to the desire for popularity, detach yourself from it; if you are attached even to the wish, to the desire to help the world, give that up. This seems to be something inordinate. Why should the world be so poor as to be begging help from you all the time?*

Rama says, take up your duty or work with no notice or desire on your part. Do your work, enjoy your work, because your work by itself is pleasure, because work is the other name of Realization. *Take to your work because work you have to do. Work leads you to Realization.* Do not take to work on any other ground. Come to your work in an independent spirit, just as a prince is to play football or some other game for pleasure's sake, so come to your work because pleasure or happiness lives in the garb of work. Independent we feel, not bound by a thing.

People say duty, duty, duty. Why should duty lord it over you? Feel no responsibility to anybody, you are your own Lord. Have no fear. We say you will have to work, but when doing any work, which you make religious, which you make holy and sacred and you are engaged in that, well and good; but when your hands are not employed, when your hands are free and you are sitting in your room, enjoy your godhead, relish your Divinity. That is the finest work. There throw aside all attachment you own. People say that attachment is necessary, motives are necessary to make us work. A false idea. Give up all attachment, free yourself of all desires, and the very second you find yourself free, you feel no responsibility or burdens thrown on your shoulders. *All the burdens on your shoulders are placed there by yourself. Nobody is required to come and*

relieve you of the burdens. When you find that there is no burden on your shoulders; when you find all the objects of love are with you, when you live this Vedanta, your whole being is Light. Being the Light of lights, to whom are you to pray for Light? This is the secret, Free you become. Who puts you in bondage? Who is it that enslaves you? Your own desires, nothing else. All the magnetism of the world, all the powers of the world flow from you, all the miracles of the world are your abject slaves, nothing more. Get rid of these desires, free you become this moment, and when you get rid of all desires, what immense joy should it not bring you? No responsibility, no fear. Why should you fear? You are afraid lest this thing should be lost. You fear this man, you fear that, you fear ridicule, because you desire this good name, you are attached to good name. All fear and anxiety is the result of desires, headaches and heartaches are the consequences of desires. You cringe and sneak before the president or king, because you desire his good grace. You become the Lord of lords, the King of kings when you are free of desires, when one by one these desires are thrown off. How free and happy you become that moment! Thus Rama says that the path of Truth is not a thing to be accomplished or brought about. By your exertions and efforts you will have to undo simply the bondage and thralldom which you have already done through your desires.

Pleasures are like poppies spread,
 You seize flower, its bloom is shed,
 Or like the snowfall on the river,
 A moment white, then lost for ever,
 Or like the Borealis race
 That flits ere you can find its place,
 Or like the rainbow's lovely form
 Vanishing amid the storm.

Om!

Om!

Om!

THE SPIRITUAL LAW OF CHARACTER

Lecture delivered on December 17, 1902, in the Hermetic Brotherhood Hall, San Francisco.

My own Self in the form of ladies and gentlemen,

What is there in this world that remains to be desired by a man who has once known himself? Nothing in all the treasures of the kingdom, nothing in all the universe can draw his attention. Nothing in all charms and beauties of this world can draw his notice, nothing in all the stores of knowledge can attract him. Oh, what happiness, what supreme joy, what perfect bliss, how indescribable! It transcends all language and surpasses all description. That infinite joy, that supreme bliss, that infinite happiness ye are, that is your real Self, that is your *Atman*.

Know that and you stand above all wants and needs. Have that and the whole universe is yours.

Oh, what a mistake is made by the people, what an error is committed in giving up this infinite joy, this Supreme Bliss for worldly delusion, the shadows, the *will-o'-the-wisp*. This whole happiness is yours; that ye are. Why not seek that? Take possession of your birthright. Like Esau, people sell their birthright for a mess of pottage.

Judas Iscariot sold Christ for thirty pieces of silver. Do not sell the Christ of your real Self, the Lord of lords, for the deluding pleasures of this world. Be wiser, be wiser.

Within you is the real happiness, within you is the mighty ocean of nectar Divine. Seek it within you, feel it, feel it, it is here, the Self. It is not the body, the mind, the intellect; it is not the desires or the desiring; it is not the objects of desire; above all these ye are. All these are simply manifestations. Ye appear as the smiling flower, as the twinkling stars. What is there in the world which can make you desire anything?

Just sing, just chant OM and while chanting it, put

your whole heart into it, put all your energies into it, put your whole soul into it. Put all your strength in realizing it. The meaning of this syllable OM is "I am he", "I and he are one," OM, "the same am I." OM, OM. While chanting, be conjuring up, if possible, before your mind all your weaknesses and all your temptations. Trample them under your feet, crush them out, rise above them and come out victorious.

In India there is a beautiful story in the Puranas. It speaks of Krishna jumping into the river Yamuna while his father, mother, friends and relatives stood by struck dumb with amazement. In their very presence he jumped into the torrent. They thought that he was gone, that he would never rise again. The story says that he went to the bottom of the river and there was a thousand-headed dragon. Krishna began to blow his flute, he began to play the *mantram* OM, he began to kick down the heads of the dragon, he began to crush down the heads of the dragon one by one, but as he crushed the many heads of the dragon one by one, other heads sprang up and thus it was very hard for him. Krishna went on jumping and dancing upon the crested head of the dragon; he went on playing the *mantram* on his flute, he went on chanting his *mantram* and still jumping and crushing down the heads of the dragon. In half an hour the dragon was dead; what with the charming note of the flute and what with the crushing of the dragon by his heels, the dragon was dead. The waters of the river were turned into blood and the blood of the dragon mixed with the water of the river. All the wives of the dragon came up to pay homage to Krishna, they wanted to drink of the nectar of his sweet presence. Krishna came up from the river, the amazed relatives and friends were beside themselves, their joy knew no bounds, so happy were they to find their beloved Krishna, their beloved one in their midst again. This story has a double meaning. It is an object lesson, so to say, for those who want to gain an insight of Reality, into their own Divinity.

That lake or river represents the mind or rather the

lake of the mind, and whoever wants to become Krishna (the word Krishna means or stands for Deity, God), whoever wants to regain the paradise lost, he has to enter deep into the lake of his own mind, to dive deep into himself. He has to plunge deep into his own nature, reaching the bottom he has to fight the venomous dragon, the poisonous snake of passion, desire, the venomous dragon of the worldly mind. He has to crush it down, he has to destroy its crests, he has to kick down its many heads, he has to charm and destroy it. He must make clear the lake of his mind, he must clear his mind this way. The process is the same as that followed by Krishna. He is to take up his flute and play the *mantram* OM through it. He has to sing that divine, that blessed song through it.

What is this flute? It is simply a symbol for you. Look at the flute. Indian poets attach great importance to it. What a great deed was it that the flute performed, that it was raised to such dignity? By virtue of which great *Karma* was it elevated to such a position? Why was it that Krishna who was the object of worship, who was loved by mighty monarchs, who was worshipped by thousands of fairy maidens in broad India, how was it that Krishna, the beloved one, the powerful one, the love personified, that Krishna who did not condescend to look at kings or monarchs, why gave he this flute kisses? What raised it to such a position? The flute's answer was—"I have one virtue, one good-point I have. I have made myself void of all matter."

The flute is empty from head to foot. "I emptied myself of non-self." Just so, applying the flute to the lips means purifying the heart, turning the mind unto God, throwing everything at the feet of God, the Beloved One. Just give up from your heart of hearts, give up all claim upon the body, give up all selfishness, all selfish connections, all thoughts of mine and thine; rise above them. Wooing God, wooing Him as no worldly lover woos his lady love, hungering, thirsting after the realization of the true Self, just as a man of the world hungers and for what he has not had for a long time, hungering

and thirsting for the Divine, yearning for the Truth, craving after a taste of the supreme reality of Self, putting yourself in that state of mind is applying the flute to the lips. In this state of mind, in this peace of heart, with such a pure soul begin to chant the *mantram* OM, begin to sing the sacred syllable OM. This is putting the breath of music into the flute. Make your whole life a flute. Make your whole body a flute. Empty it of selfishness and fill it with the divine breath.

Chant OM and while doing it, begin that search within the lake of your mind. Search out the poisonous snake with its many tongues. These heads, tongues and fangs of the poisonous snake are the innumerable wants, the worldly tendencies and the selfish propensities. Crush them one by one, trample them under your feet, single them out, overcome them and destroy them while singing the syllable OM.

Build up a character, make firm resolutions, make strong determinations and take solemn vows so that when you come out of the lake or river of the mind, you may not find the waters poisoned; so that the waters will not poison those who drink from them. Come out of the lake having purified it altogether. Let people differ from you, let them subject you to all sorts of difficulties, let them revile you, but despite their favours and frowns, their threats and promises, from the lake of your mind there should flow nothing but divine, infinitely pure, fresh water. Nectar should flow out of you so that it may become as impossible for you to think evil as for the pure fresh spring to poison those who drink from it. Purify the heart, sing the syllable OM, pick out all points of weakness and eradicate them. Come out victorious having formed a beautiful character. When the dragon of passion is destroyed, you will find the objects of desire worshipping you just as the wives of the dragon under the river paid homage unto Krishna after he had killed the snake.

Draw a diagram for your use and place on this diagram a list of the ordinary sins and shortcomings. This table

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having been traced, you take the day of the week; perhaps on that day you have suffered from greed or grief; you then place a cross mark directly under the column headed greed or grief along the line of the date and so on. By keeping this private diary you can bring before your mind your shortcomings and be brought face to face with your weaknesses.

Rama does not recommend that these marks be kept on the diagram. Today you yield to some shortcomings; be true to yourselves and put down the cross mark today. Next day in the morning or at any time convenient to you close the door, sit down all alone and open the chart before you and here you see that you yielded to greed or grief or whatever it may be; then begin lecturing to yourself.

We in this country have too many lectures from others. Let all the great lecturers of the age come, let Christ or God Himself come and lecture, but lectures from others will be of no avail unless you are prepared to lecture yourself. *He alone can raise himself or make progress, who lectures to himself.* You know that you yielded to grief. Try and diagnose and prognose the feeling. Why were you overpowered by grief? Find out the cause and then find a remedy for it. You may at that time read an instructive book, say Bhagavad-Gita or the Bible or Emerson's works or any book which may tend to lift you from the plane of grief and with their aid and the aid of your own lectures, reflections, meditations, try to drive out this feeling from you for ever. If you feel convinced at that time that you have conquered and that you will not lose yourself again, no matter what may befall you, when you are assured you have trampled it under your feet, that you have gained the victory, then erase the cross mark. You are free then. Why condemn yourself for the past? Let the dead past bury its dead.

Take up these faults one by one, find the cause and the remedy for each, diagnose and prognose each one, lecture to yourself, but before such diagnosis and prognosis is done in this class, each one of you must lecture

to yourself. Each one will have to do the work for himself. Sit down and meditate upon that which you suffer from and while meditating chant or sing OM. While the lips are chanting, while the voice hums this sacred syllable, while you are firm in your resolutions, the infinite celestial blessings are on you. You will be strengthened from within. These are some of the crested heads of the dragon which infested the lake of your mind. Crush them out one by one. There is one common cause for all shortcomings, one common basis, root of all these evils, and that is ignorance—ignorance in all its shapes especially ignorance of the real Self, ignorance of the true *Atman*.

People identify themselves with the body, accumulate all sorts of things around it and want to have pleasures from without. They are identified with the body and are liable to be grieved or afflicted.

Rise above the body. Feel and realize that you are the Infinite, the Supreme Self, and how can you be affected by passion or greed?

As a division of the general ignorance of the true Self, there is the ignorance of the common laws of nature, which keeps people sick and weak. Here is a sacred law of Nature—a law which cannot be set at naught. The law is—

Do any kind of wrong, do any mischief, harbour in your mind any kind of wrong: do these wrong deeds, commit these sins even at a place where you are sure nobody will catch you or find you, where nobody will call you to question. Sow these seeds of evil wherever you please, even in a place as secure as any fort could be; sow the wind and by the most stern, unrelenting, irrefragable, irretrievable law, you reap the whirlwind; you must be visited with pain and suffering. The wages of sin is death.

People take it as a moral law and say that there is not the same strength in it as there is in mathematical laws; they say that there is no mathematical certainty about it. Mistaken are they who think that way. In the most solitary caves commit a sin and you will in no time be astonished to see that the very grass under your feet stands up and

bears testimony against you. You will in time see that the very walls, the very trees have tongues and speak. You cannot cheat Nature, Providence. This is a truth; this is a law. We commit sins only in the heart and we find ourselves in the outside world surrounded by embarrassing and harassing circumstances, in difficulties, in all sorts of straits. We find this to be the case and those who are ignorant of the real cause of their difficulties blame circumstances they begin to fight their surroundings, they file law suits against relatives, friends and their fellowmen. Here is a Divine law which should be proclaimed in all corners and in all bazars. *Try to throw dust into the eyes of God and you will be blinded yourself.*

The law is that you shall be pure. Harbour impurity and you must suffer the consequences. We will take up these spiritual laws one by one and prove them with a mathematical certainty. When a man once understands these spiritual laws, it becomes impossible for him to stoop to these selfish desires. Having gained control over these desires, the mind can be concentrated for any length of time. Character must be built first, this is necessary.

Is fasting necessary to the conquering of one's own mind?

As to fasting, Rama says, do not starve or overfeed. Both extremes are to be avoided. Sometimes fasting comes naturally; we feel within ourselves a natural desire to abstain from eating. Such instincts of the heart should be obeyed, but at other times the inner Self tells you to take nourishment. Follow these instincts.

Fasting should be taken as a help but it should not master us. People often fast because it is forced upon them; they then become servants of this slavery of fasting. Rama does not countenance slavery. As to fasting, in India some do fast and there are particular days which are specially observed as to what kind of food is taken and how much. These days are the Full Moon day and New Moon day.

On the Full Moon day, some people in India eat such

food as will not tell on the stomach and on that day they specially concentrate the mind, that day being particularly favourable for concentration. This you will see if you try to verify it. Such food is taken as will not disturb the equilibrium of the mind.

The New Moon night and the New Moon day are specially instinct with a particular kind of virtue in aiding the concentration of the mind.

True fasting means ridding ourselves of all selfish designs, desires, not feeding them but purging ourselves wholly of them.

Om!

Om!

Om!

THE KINGDOM OF HEAVEN

Lecture delivered on December 19, 1902, at the Hermetic Brotherhood Hall, San Francisco.

My own Self in the form of ladies and gentlemen,

The Kingdom of Heaven is within you. How have you to realize that?

There is a very beautiful story showing how to realize the kingdom of Heaven within us. It is related that at one time the Vedas were taken by a demon and carried to the bottom of the sea.

The word 'Veda' has two meanings. The original meaning is knowledge, the kingdom of Heaven. The second meaning is the most sacred Scriptures of the Hindus.

The name of this demon, said to have carried the Vedas to the bottom of the sea, was Shankhasur which etymologically means the demon of the conch-shell or the "insect dwelling in the conch."

In order to redeem the Vedas, in order to bring back the treasures of knowledge, God incarnated as a fish, fought with the demon, destroyed it and brought back the Vedas to the world.

Children read that story and take it literally; common people read it and take it literally, but there is a deep, hidden meaning in the story. The story was meant to illustrate a general truth.

God incarnated as a fish to bring back the Vedas from the worm living in the conch-shell. God incarnated as a fish and fought the demon or insect at the bottom of the sea and destroyed it. What was the use of this? The fish is a maritime animal and the conch-shell is also inhabited by a creature of the sea. Now God, the All, in the shape of the fish fought the insect of the sea. The insect was driven out of the shell and the waves of the sea washed the shell ashore. People picked it up. The conch-

shell was blown and there came out of it the reverberating sound OM, OM, OM. This is Veda. In this sense was the Veda, the conch-shell brought from the bottom of the sea.

The story-teller meant to lay particular stress on the importance of the sacred *mantram* OM. The object is to show that this sacred syllable OM is the end of knowledge in all the world. It is all the Vedas, all the Kingdom of Heaven put in a conch-shell, condensed to its smallest compass. That was the object of this story.

The Hindus blow conch-shells on all sacred and important occasions, *i.e.*, they chant OM at the time of death, birth, war or worship. Happy is he who lives, moves and has his being in OM.

In order to come by these Treasures within or in order that the kingdom of Heaven may be unlocked, OM is the key to be used.

People of Europe and America do not wish to take up anything unless it appeals to their intellect. Even though we may not be able to prove the virtue of this *mantram* by the logic of the world, yet there is no denial of the powerful effect which this *mantram* chanted in the proper way produces on the character of a man, or of the virtue it has of unfolding the inner secrets and placing all the treasures of the world at our disposal. One object of the story-teller was to show that all the knowledge of the sacred Scriptures of the Hindus was obtained when the writers of these volumes had thrown themselves into ecstasies by the humming of this syllable. This *mantram* is the seed of all knowledge. The importance of this *mantram* will be laid before you from different stand-points. It is necessary to show the importance of this *mantram* in order that the people may take to it with their whole heart.

First of all, the *mantram* OM does not belong to any special language. Thinking it to be a Sanskrit word and not belonging to any other language, do not reject it. It is the name of God. This syllable comes to you from within, nobody teaches you this syllable. It comes to you at birth. The child's cry resembles remarkably the

sound Om, Om, Aam, a perverted form of OM. The word OM comes from within to every child.

The true way to write OM is A-U-M. According to the rules of Sanskrit grammar A and U, when connected together, coalesce into O. Even the mute can produce the sounds of A, U and M. Thus OM in its entirety, in its parts, is brought to the world by everybody—by himself. It is the most natural word which can occur to anybody. When boys are very happy in the streets, their *overflowing joy finds natural expression in the noisy sound of prolonged O, which is simply OM cut short.*

This sound occurs in every language—Sanskrit, Persian, English, Japanese, all have it in a more or less perfect form. This sound O is used on occasions when people get beyond themselves, when they are exhilarated, when they are filled with joy, this sound naturally comes to them. When people fall sick or are in trouble, when they are suffering excruciating pain, what sound finds utterance through their lips? It is Ob, Uh or UM which is a mere corruption of OM. The Hebrew, the Arabic, the English prayers end with Amen which most remarkably resembles OM. The last letter in the Greek alphabet is Omega giving the sound OM a prominent place.

Why should this sound come to everybody, why should this sound come from the lips of everybody in illness, be he a European, American, Hindu, Persian, Japanese or of any denomination? The Hindu answers. This sound is like a beautiful tree yielding a cool shade to a sick man who is being scorched by the burning Sun; so naturally does this sick person seek the cool shelter of the spreading tree. Thus it is that everybody when sick or suffering naturally resorts to this syllable OM, this natural sound. It gives him a little relief. We see it naturally brings relief under all circumstances; the sick are relieved by chanting this sound. If it can bring relief even to the sick and sufferer, may it not bring peace and harmony, if you sing it in the right way? We call it *pranava* and mean by it something that pervades life or runs through *prana* or breath. Every animal sends forth this sound,

it is associated with his breath. If you breathe forcibly so as to make respiration audible, you will see that the sound, if represented by an articulate word, is *Soham*, *Soham*, (breathing through the nose). This sound is in the breath of all; now in this we see *S-O-H-A-M*.

Sanskrit grammar is more developed than any other in the world. It has analysed all sounds and all words perfectly. M is called a consonant but this consonant is nasal and it is proved that M is a consonant which borders on vowelhood. O and A are vowels according to all grammars. S and H are consonants. Throw aside the consonants and we have O, A, M, or OM.

Now you see that the vowels are independent sounds and the consonants are dependent sounds, they cannot stand alone or by themselves. For instance, here is the consonant K; you call it Kay, in Sanskrit it is K (क); you must join a vowel like 'e' or 'a' to the original sound of the consonant and then it becomes capable of being pronounced.

Consonants represent name and form in this world. All names and forms in this world are, like consonants, dependents. Can any of them stand alone without the supreme reality behind them? All phenomena consist of names and forms which cannot be pronounced without an underlying *noumenon* or reality, Substratum, God, the Unknowable or whatever you may choose to call it. The underlying reality is proved to be the Absolute Being, Absolute Knowledge and Absolute Bliss, denoted respectively by A, U and M. Thus in *Soham* the consonants S and H stand for the phenomenal names, forms and shapes and the inherent OM represents the underlying reality.

If we have toys made of sugar but of various shapes, some in the shape of a dog, some in the shape of an ox, some in the shape of a lion, some in the shape of a man, they differ from one another, but all the difference lies in mere shapes and forms and names. Being made out of one substance all of them are the same sugar.

Go to the ocean. There you will find a ripple here and a ripple there, a breaker here and a breaker there, differing

in size and motion but look at the Reality behind them, it is the one ocean, all are the same, they are all water, the difference lies in shape and form.

Take up the diamond so brilliant, so sparkling, so dazzling, so hard that it will cut iron easily; then take charcoal so soft that it will easily leave a mark on paper, so dirty, so ugly, so worthless. Chemists tell us that there is no difference in reality between the two. Both are the same carbon, no difference whatever between the two. Then what makes the apparent difference, it is the difference in the shape and form. The condition and shape of the particles of carbon in one is different from those in the other, the only difference is in form.

Similarly according to Hindu Philosophy, all separate divisions in this world are due to name and form. If you live deep into the bottom, if you analyse the underlying Reality in all names and forms, you will see that there is One unchangeable, everlasting, immutable principle behind all. That Reality stands by itself. That Reality might be compared to the vowel sounds, and name and form might well be compared to the consonant sounds. Thus in *Sobam*, 's' and 'h' representing name and form, something dependent being omitted, only Reality remains and we come to the syllable AUM—OM. Thus OM is the reality which runs through your breath. It is present in all breath of the world, it is the most natural name of the Power which is at the back of all differences, all divisions, all separateness, the most natural name for the Reality.

Professor Max Muller and other philosophers with him have proved that all thought is related to language as the obverse and reverse of the same coin. One cannot exist without the other. Could you see this object, the table without thinking of it? Could you perceive anything else without thinking accordingly? The very word 'perceive' signifies mental thought.

Again thought and language are the same; you cannot think without language. The infant knows no language and has no thought. Let the child begin to think, it cannot until it has language. The mother breathes names into the

ears of the child, the meanings of names are being breathed into the heart of the boy. The meaning is related to the word as the rider to the horse. Upon the horse of words the rider of meaning rides into the soul of the child.

We cannot think without language. Thought and language are one, and we have already seen that the world and thought are also one. Therefore, language and thought being in a way identical, and also thought and the world being identical, word and the world are kin to each other. No object in this world is observed without thought. Try to see an object and do not let its conception enter your mind; it will be impossible. In fact perceiving the black board means thinking of the black board.

All objects of this world are the counterpart of the corresponding ideas. Nothing is perceived in this world without thought; and there can be no thought without language. The world is related to language as the obverse and reverse of the same coin. This tells you the real truth or the real significance of "In the beginning there was the word, the word was with God and the word was God."

Now we want to have a single word or sound which will represent the whole world. We want some word which will represent the power, the energy, the force, the governing substance, the thing-in-itself which upholds the universe.

In all the languages we have some sounds which come from the throat, others which come from the lips, others from back in the mouth near the palate. There is not a single sound in any language which springs from a region of the vocal organs below the throat. The throat is the boundary, or rather one boundary of the range of the vocal organs and the lips are the other boundary. None comes from outside the lips.

Here we have A-U-M; the sound A is guttural. This comes from one boundary of the vocal organs.

U (oo) proceeds exactly from the middle of the range of sounds, middle of the vocal regions near the palate.

M is labial and nasal sound at the end or the extremity

of the vocal organs or regions. Thus A represents the beginning of the range of the sound; U represents the middle and M represents the end. It covers the whole field. OM, OM is the most natural name. It represents all language and consequently all world. Here arises a question. There are many other sounds which are located in the throat like A. Similarly U and M have many kindred sounds. Why should not any other guttural be chosen arbitrarily and joined with any other sound akin to U and also to any other kindred labial sound to form a word to represent all languages?

Similarly out of all the other sounds which proceed from the same region U is the only sound which may be called the lord, the chief, the monarch of them all. It is a vowel, a sound brought out by every child. A mute has it with him, it is not taught by others, it comes of itself and is consequently the best representative of its kind. M is the best representation of all the labials. There is another peculiarity about it. It is nasal and covers up all the field of the nose which is the seat of the breath. Thus we see that if there could be any perfect name, it is OM. This is the representative of all languages. It is the representative of all thought. It is the representative of the whole world.

All Vedanta, nay, all the philosophy of the Hindus is simply an exposition of this syllable OM. OM covers the whole universe. There is not a law, not a force in the whole world, not an object in all the world which is not comprised by the syllable OM. One by one you will see that all the planes of being, all the worlds, all phases of existence are covered by this syllable A-U-M—OM.

Sounds are of two kinds, articulate and inarticulate. We call them *Varnatmak* and *Dhvanyatmak*. These Sanskrit names are full of meaning. *Varnatmak* means literally "sounds capable of being put in black and white;" *Dhvanyatmak* means "sounds which cannot be put in writing." All ordinary language is *Varnatmak*. The language of feeling is *Dhvanyatmak*; it cannot be expressed by characters or written words.

A man laughs. Can you express that in any written language? Can you represent that on paper? A man weeps, that you cannot put on paper. These are *Dhvanyatmak*. We see that in the articulate sounds or the natural language, *Dhvanyatmak* have a purpose which cannot be served by *Varnatmak*. Suppose some of you go to a foreign country, or a foreigner comes to your country, he cannot speak or understand your language. He requires something, perhaps he wants to purchase something. You do not understand him. Perhaps the man is hungry, requires something to eat, not understanding his language you do not attend to his needs. The man begins to cry and to weep. You then understand, then you see. This language of feeling is understood everywhere, but the *Varnatmak* or artificial language is understood by those only who have learned it. The artificial language is not understood everywhere.

You begin to laugh, all understand that something funny or pleasing has occurred to you or is within you. Here is a man who plays on a musical instrument, say, the violin; you know the harmony. The language of music is *Dhvanyatmak* and understood by everybody. In the *Merchant of Venice* we read—

therefore the poet
 Did feign that Orpheus drew trees, stones and floods
 Since naught so stockish, hard and full of rage
 But music for the time doth change his nature.

The language of music is not of the same kind as the language of our thought. It has a particular use, there is a charm about it. Science may or may not be able to prove how and why music produces such a charming influence upon you, but it remains a fact. If science cannot prove it, then it is to blame for that. Similarly OM has a charm about it, an efficacy, a virtue in it which directly brings the mind of one who chants it under control, which directly brings all feeling and all thought in a state of harmony; brings peace and rest to the soul and puts the mind in a state where it is one with God. Science may not be able to explain this, but this is a fact which can

be verified by experiment. Woe unto science if it goes against the truth connected with the efficacy of the sacred syllable OM.

Om!

Om!

Om!

TRUE SPIRITUALITY AND THE PSYCHIC POWERS

Lecture delivered on December 15, 1902, in the Hermetic Brotherhood Hall, San Francisco.

[The first of a series of lectures delivered by Swami Rama, devoted to questions and answers, given at 509, Van Ness Avenue, San Francisco, California.]

My own Self in the form of ladies and gentlemen,

Question—Is it right to develop psychic power and hold communion with the departed, and if so, are there any definite steps to be followed?

Answer—In order to answer this question fully, we shall have to enter in detail upon the attitude which Vedanta holds towards such things.

According to Vedanta there are two ways, the *Pravritti* and *Nivritti* or the path of action and the path of knowledge or renunciation. The path of *action* corresponds to what the Christian Church calls salvation by *acts*. The path of *knowledge* corresponds to what the Christian Theology calls salvation by *Faith*. What is the difference between the two?

The path of *Action* as defined by the Hindus, has for its goal the accumulation of selfish personal power, the extension of dominion in the world, to accumulate, extend and broaden our possessions and property, that is the aim of the path of Action. This is natural for everybody at a particular stage of development. Everybody wants to enlarge and extend his personal dominion, but this will not lead to true immortality or true life. Experiments have to be made in this line, but there must come a time when we will beat retreat and give up this grasping, craving, desiring ignorance and take up the path of *Renunciation*. This path is necessary for our supreme happiness.

The *Karma Marga*, the path of Action, is of three

~~There is~~ ~~no~~ ~~more~~ ~~of~~ ~~this~~ ~~kind~~ ~~of~~ ~~worldliness~~. Now
~~we~~ ~~are~~ ~~dealing~~ ~~with~~ ~~the~~ ~~sub-divisions~~:

...the material world.

~~Is not a~~ ~~Some~~ Psychic or moral

~~The nine-fingered sword~~ which literally means
the sword of the valiant

These are the 'mutually exclusive' worlds and they are exclusive

In the state when we are in dream-land or in other states in the world of material world, this gross material world is as a stage, and so it is with the third world, dream-land. Some idea of this third world may be had by returning to the deep sleep state. In that state you are in a world devoid of any connection with the material world of the Unknown.

The seven and one-half of the Chinese, the Moham-
medans, and the English army, all belong to the
seventy-fifth the world of Mount Sennar of The

The second world has many subdivisions, in certain instances of the second world we place the spirits of the dead in a group and then in those details. The path of the dead is a world of the dead. The path of the dead is a world of the dead.

each is very good in his own line, but he does not give us the one thing needful.

In India there are a great many people dealing with Spiritualism, men who have to do with the departed. They have a great deal of knowledge of what is called the other world, not of materiality but knowledge of the other, the second world; but worldliness is worldliness, whether of this world or the other, whether of this first gross material world or the second or psychic world. The reality or *noumenon* underlies all these worlds and is above them. True knowledge of this Reality or Truth is the one thing needful. We welcome these people as we would welcome a scientist or a philosopher, but we do not bend our knees before them for real peace and happiness, we cannot get that from them.

It sometimes happens that a scientist or an empirical philosopher possesses true divine knowledge as well, the spiritualist may also possess the right knowledge, but then his spiritual power, his power to communicate with the departed, is related to his divine wisdom as the knowledge of Mathematics is related to Rama's Vedanta. Rama was a professor of Mathematics, but that Mathematics has nothing to do with Vedanta which he is preaching. We must not confound the two.

A gentleman in India, a fast friend of Rama, was a spiritualist in this sense. He was taken to a place, his eyes were blind-folded and a book on Mathematics was placed before him. This book he had never seen. But in that state he could go on reading. Mathematics has signs of its own and this work contained names which he was not supposed to know. He asked for a blank sheet of paper and went on copying all that was in the pages of the Mathematical book. He could not call the symbols by their proper names, but he copied them all; he possessed that power. He could read your thoughts and could copy instantly all that you could write with your own hand, apart from him. Well, here was a spiritualist but he was far from being a holy man, no, not in the least; worldly, worldly he was and not a holy or happy man.

Spiritualism is often designated as a science and as a science we may respect it, but it must not be confounded with that which brings the Real Joy, the Perfect Bliss that which places you above all temptations.

We know of a man in India who was apparently dead for six months. This process of suspending life-functions is called *Kashari Mukt* and is given in full detail in the works on *Hatha Yoga*. He put himself in that state. There was no sign of life, no blood flowed through his veins. After six months he came to life again. Here was a man who might be considered a wonder of wonders, another Christ. He came to life after having been apparently dead for six months, not three days only. But this man was far from being happy or free. Rama need not mention the crimes he committed. The prince in whose court he practised these things drove him out of the State.

There was another man who walked on the waters. A real saint laughed and asked him how long it took him to acquire this power. He replied that it took him seventeen years. The saint replied, "In seventeen years you have acquired a power worth two cents." (We give two cents to a boatman and he ferries us across the river.)

All personal power is limited, it binds you just as much as any possession or property binds you. Chains are chains, whether of iron or gold; they enslave you all the same.

If these powers make a man so very holy, then dogs must be holy. Dogs smell out where the stag is. The dog has the power of smell that man has not; hence they must be holy.

There was a *fakir* who could make a king of any person. How had he acquired this power? He answered that he fasted and after that ate the droppings of cows. He lived in a certain way and thus acquired this particular power. A brother said to him, "You give this power of a king to be enjoyed by everybody, but to you fell only the cow's droppings." Thus Indians respect and honour persons having these powers, that is all, they know that

what puts us beyond all want is simply the knowledge of the Self.

A *Hatha Yogi* came before an Indian prince and threw himself into a long trance. There was no sign of life. The people built a cottage over him to protect him from rain and storm. One night there was a very severe storm and the bricks fell on the head of the Yogi. He came to life again and the first words he uttered were, "A horse as my reward, O king : a horse, a horse, O king." Thus Indians know that so long as persons of this kind are in a state of concentration, they are in a good state, they are happy, but on the material plane they again are just as miserable as anybody else.

Devoting a dagger, sword or big knife through the mouth, drawing needles through the skin and many other things are too common in India. *Again, keeping the mind in a state of trance for three or four hours is not a state of trance necessarily brought about by divine wisdom.* It is practised by thousands of men in India but in most cases it is simply like Prometheus stealing fire from Heaven. It is throwing off the curtain from before our eyes not permanently but for the time being only.

Take the pond or lake; over it is a green mantle or scum. Just turn aside this green mantle and there sparkles the beautiful lovely water from below. Draw your hand aside and the green mantle covers up again the crystal water which made its appearance. It is reasonable, feasible and practical to cleanse the lake of the mind. Clear it for a few minutes by turning aside the green mantle and we may have concentration; but it does not cure the disease permanently. Repeatedly take out some of the green mantle or scum and throw it off and thus the remaining mantle becomes thinner until ultimately the whole lake is cleared. That is the object set before itself by Vedanta.

Again here is a snake which bites you. Now this snake can be cold-stricken; it coils itself into a ball and may be handled. Bring it home and place it before the fire. When it receives heat, it stretches itself and bites; its

venom returns and the poison is there. The venom is not gone from the snake. This is another illustration of the process of concentration adopted by some. In the case of most people concentration is simply the snake of the mind coiled around; the poisonous fangs of this snake are the desires which apparently die out for a time. This little mind sleeps, or in other words, is thrown into a state of *Samadhi*. The snake is practically dead, cold-stricken, but not really dead. The snake might be handled in another way. We might take up a musical instrument and blow *mantrams* until the snake is charmed; then by skill on our part we can get hold of the snake and take out its fangs and teeth. The snake is then fangless and toothless, the poison being taken out of it. This is the Vedantic way of controlling the mind.

Spiritualists usually put their minds in a state comparable to that of the cold-stricken snake and are in a state of Bliss, but in this work-a-day life their relatives, friends, brothers, sisters and enemies, all of them come and warm up the snake of the passions and desires, they heat up this snake and then the snake of passions and desires is roused, the mind within is up to mischief again. The fangs of the snake were not taken out and are poisonous as before. No character is built, no true spirituality is gained.

Most of these people want to tread upon their powers by making money. Concentration of mind is all right, but make the snake poisonless, pick out the fangs of the snake, rise above all temptation : build your character. These things are to be looked after, and must be remembered. When all the points of weakness are cured, you are the snake without the fangs, without the teeth and even then you can be cold-stricken, but there is no necessity of remaining in that state; there is no venom in your stings. You have character now and in the busy work-a-day life you are unharmed, undamaged, you are beyond it.

A man drinks wine until he becomes intoxicated and while in that condition, he sells his house for \$ 500;

while in this condition he writes out a document selling his house for \$ 500. His wife soon gives him vinegar or some sour drink and he becomes sober, he is then sorry for what he has done, for the folly of selling his big house for nothing. He decides to bring a law suit against the man who bought his house hoping to gain his point on the ground of his intoxicated condition which rendered him unaccountable for his actions. He was not sober at the time. Just so it is with some people. They are in a kind of intoxicated state and while in that, they sell out to God, they give all their money, renounce all their possessions, give up father, mother, sister, brother, friend, all, all for God; they have lost all for God's sake. Very good, they are in concentration but after a short time worldly wants begin to tell on them, and petty cares make their existence felt. They are given vinegar and all intoxication subsides, and then they take back everything from God. The body becomes their body, the house their house, and they keep on wanting until they want even what is their neighbour's to be taken back, want everything taken back from God. This is all very well so far as it goes, but true peace and happiness you can have only when you rise to that state of perfection, when you give up everything permanently for God and when you have built your character which makes you proof against all temptations. There is no anxiety, no fear, no hope of the world. You stand above all this.

According to Vedanta, if for a moment you commune with the Divine you could have certain powers. Will you not have the whole world as yours? All is yours if you succeed in reaching those heights of renunciation regularly.

If we seek an official of the king, we make a friend of him alone; through him we may or may not be able to make friends with the king and other officials. Seek the king first and the other subordinates will seek you and become your friends of their own accord.

Some people in India want to acquire particular powers and do succeed in getting them. There are others who

shun them. They want to tread the path of Renunciation. They want to know the one thing needful. There is no power in this world without renunciation, but in acquiring particular powers renunciation is imperfect. Let renunciation be perfect, then dominion is perfect; the whole world is yours. Those people who tread the path of renunciation, seek the king himself. The king being realized within yourself, all officials become your servants. This is the natural way. These powers should seek you. You should not seek the powers.

Is it right to develop psychic power? For its own sake it is worldliness. Vedanta says you can communicate with the departed, it is possible no doubt; but then is it not just as good, nay better, to communicate with the living? It is a question whether the departed come to us or whether it is our own Self that takes up these forms. The conclusion of Vedanta is that if you look upon the psychic world from the stand-point of the gross material world, you may say that the departed come to you; from the stand-point of reality even in the so-called gross material world people are wrong in making the statement that "such and such a person called to see me." They are wrong from the stand-point of reality for it is but your own Self which stands up before you, above you, below you and nobody else. You yourself manifest in all these apparent varieties. Brother, friend, enemy ye are according to Vedanta. In reality to say that the departed come is not true; it is ourselves in other forms and in other shades.

Are there definite steps to be followed to acquire psychic power? Yes, if one would be an engineer, he must go through a particular training; if he would become a physician, he must go to the medical college. In the same manner, in order to see these psychic phenomena we must undergo a particular training, but this need not be told at this time. Rama would recommend no running or hunting after shadows or ghosts. Where a holy man dwells, they dare not approach.

Rama lived at one time in a cave in the Himalayas which was noted for being haunted by ghosts. The

people who lived in the neighbouring villages spoke of several monks having died by remaining in that cave for a night. Some of the visitors were said to have been frightened to swooning. When Rama expressed a desire to live in that cave everybody was amazed. Rama lived in that cave for several months and not a single ghost or shade appeared. It seems that they all fled. There were snakes and scorpions inside the neighbourhood, but never did any harm to Rama's body.

It is proved by Vedanta that free souls or the *jivanmuktas* never live after death as ghosts; it is only the slaves of their own phantoms that have to assume the garb of ghosts or spirits. It is only the bound souls that are enchained in those shadowy shapes.

Dr. Johnson, the prince of talkers, with whom it is said there was no reasoning, because "If his pistol misses fire he knocks you down with the butt end of it," Johnson who would always have the last word to himself in an argument, in a dream found himself beaten by Burke. To a man of Johnson's character this dream was as bad as a nightmare. He started up and lost his ease of mind; he could not fall asleep; *but mind cannot by its own nature—Divine nature—live long in unrest.* He had to control himself, he had to console himself somehow or other. He reflected and came to the understanding that the arguments advanced by Burke were also furnished by his own mind, the real Burke knew nothing about them; thus it was he himself who appeared unto himself as Burke and got the better of himself. So it is yourself that appears to yourself as ghosts, spirits, enemies, friends, neighbours, lakes, rivers, mountains. In dreams you see rivers and mountains; if they be outside your self, the bed must become drenched by the river's water and the bedstead together with the sleeping room must be crushed down by the weight of the mountains you see. The swelling rivers and giant mountains are all within you. You split yourself into the outside phenomena, the objects on the one hand and into the little thinking agent, the subject on the other hand. In reality you are the object as well

as the subject. You are the Self as well as the so-called not-self. You are the lovely rose and the lover nightingale. You are the flower as well as the bee. Everything you are. The ghosts and spirits, the gods and angels, the sinners and saints, all ye are. Know that, feel that, realize that, and ye are free. This is the path of Renunciation. Do not place your centre outside yourself; this will make you fall. Place all your confidence in yourself, remain in your centre, and nothing will ever shake you.

Om!

Om!

Om!

THE SACRED SYLLABLE OM

Lecture delivered on December 22, 1902, in the Hermetic Brotherhood Hall, San Francisco.

My own Self in the form of ladies and gentlemen,

The other day a few words were spoken on the sacred *mantram* OM and it was also explained that the subject could not be exhausted in seven or eight lessons. Volumes have been written in the Sanskrit language and are still being written today on this sacred syllable. In fact, all the Vedas, all Vedanta, all the sacred Scriptures of the Hindus are contained in this syllable OM.

There are many different sects in India, but all the sects pay their heart-felt homage to OM. The Hebrews, the Mohammadans and the Christians, all end their prayers with 'Amen'. Mohammadans also do that, although they do not pronounce the word as 'Amen' but as 'Ameen'.

In your ordinary prayer what part does 'Amen' play? It comes in at a place where all speech stops, where all talk terminates, at a point where the soul melts into Divinity. You go on pouring the language of the heart until that point is reached where the whole being is about to be melted into Divinity. Where the ineffable, the unspeakable, the inexpressible is reached, there is Amen. Then what is Amen? It is OM, nothing else. In all your sacred prayers Amen or Ameen occupies a place that exactly satisfies the meaning of the word Vedanta or 'the end of speech,' and very nearly represents the essence of Vedanta, that is OM.

The literal meaning of Vedanta is the end of knowledge, the end of speech, a point where all speech, all thought stops and among the Hindus the whole of Vedanta is ended by OM. The meaning in which that word, the Vedas will now be brought to your notice—
—M.

The Tantriks explain OM in their own way. The Shaivas have their own way. The Vaishnavas have their own interpretation and all other Hindu sects have their peculiar explanation, but the interpretation that is about to be given is universal, it is to be given as the very fountainhead of Vedanta.

OM consists of A-U-M. The sound A, in accordance with the teachings of Vedanta, represents the so-called material universe, the solid-seeming world, the world of gross senses, all that is observed in your wakeful state. All the experiences of the dreamland are represented by U (oo). The observer as well as the things observed, both the subject and the objects of the dreaming state are denoted by the sound U. The psychic or astral plane the world of spirits and all the heavens and hells are signified by U. M represents all the unknown in the deep sleep state and even in your wakeful state all that is unknown, all that is beyond comprehension of the intellect.

Thus OM or A-U-M covers all the three-fold experience of man and stands for all the phenomenal worlds. There is in A-U-M the common principle called *Amatra*, that which signifies the imperishable, immutable *noumenon* or *the thing-in-itself* running through and pervading the threefold phenomena. This *Amatra* will be treated fully in another lecture. Suffice it to say that OM represents the All.

All the philosophy of Europe and America is based on the experience in the wakeful state and takes little or no notice of the experience of the dreaming or deep sleep state. The Hindu says, "You start with imperfect data. How can your solution of the problem of the universe be correct?"

Philosophers limit themselves to the wakeful state. Mill, Hamilton, Berkeley, even Spencer and all of them base all their discoveries and investigations on the experience gained in the wakeful state alone. There they

to discover the fountain-head of all force, energy or
 . . . please to give it. But see here, if you are
 a mathematical problem and are asked to draw a

conclusion, all the premises, the whole hypothesis you will have to consider. How can you solve a problem correctly when you take up only a part of the data? Vedanta takes the whole data. Your data are threefold, your worldly experiences are threefold, and all these should be considered. The world of wakeful state disappears entirely in the other two states and yet you, that is to say, the Self, lives in the dream state and in the deep sleep state; you are not dead, are you? The intellect and personal consciousness vanish entirely in the deep sleep state and yet the real Self, the real 'you' remains the same. The unchangeable and immutable principle, this reality runs through the threefold worlds as your true *Atman* or Self. This is OM. You have no right to take mind, intellect or brain as yourself. How do you know that the world exists, how do you know that the universe is here? Because you touch things, you see things, you hear things, you taste and smell things : that is the only proof. If you say, here is Victor Hugo, Robert Ingersol, Emerson, all these great thinkers are writing so much about this world, and so the world must exist. But we ask how do you know that religious books are there? You know they are there through the senses. Your senses are the only direct or indirect proof of the existence of this world.

Sensation is the primary cause of all perception, intellection, etc. Sensation is not limited to your wakeful state. In your wakeful state, your senses are in the gross form, but do you not sense and perceive in your dreams, have you not sense organs peculiar to that state? The outer eyes and the outer ears are not working there. In the dreamland you create objects of senses and the corresponding sense organs or senses simultaneously. Thus we see that in the dreamland the senses and the objects sensed are like the positive and negative poles of the same power or as the obverse and reverse of the same coin. In dreams the subject and the objects spring up together. Both the subject and the objects of dreams are comprised by the sound U in A-U-M and the underlying reality in which both the subject and the objects appear as waves is the real

Atman or OM. According to Vedānta, just so in your wakeful state your senses and the objects are co-related to each other as the positive and negative poles of the same power. In dreams even though the objects are produced instantaneously, they appear to have a long past of their own. Similarly in the wakeful state the objects of the world together with their past history make their appearance simultaneously with the perceiving subject. And when you say that this world is real, this is the solid, rigid world, the statement is entirely founded on the evidence of the perceiving senses or subject which is equivalent to the dreaming ego calling the objects of the dream real or to the man calling his dog in the picture on canvas real whereas in reality both are unreal.

What brought the senses into existence? The elements. How do you know of these elements? Through the senses. Is not that reasoning in a circle? This establishes the illusory nature of the world in the wakeful state. As in dreamland, so long as you are dreaming, the objects are real. Those objects are no more when we rise in the wakeful state. In the wakeful state all things are solid but when we are in the deep sleep state, where is the world? Nowhere—gone, gone. Here we see that; the definition of reality does not apply to the *phenomena* of the waking or dreaming state.

The Hindus define reality as that which persists in all circumstances. That which appears to be at one time and like a shadow disappears after a while must be a *delusive phenomenon*. The same definition of reality is given by Herbert Spencer.

Why do you say that the dreamland is unreal? Because when you are awake it is not there. Then so does not this very definition of unreality apply to the wakeful state? When in the dreamland or deep sleep state, the wakeful world exists no longer.

The sound A in A-U-M indicates the apparent subject and objects of the wakeful state as mere manifestations of the underlying Reality, 'Me.'

What a prejudice has overtaken the heart of man! They say "I have hard cash. This is real, this gross,

solid-seeming world." O fool, the only hard reality is your Self—Unchangeable. Eternal is your Self, that is the only hard thing. The rest is all a trick of the senses. Some people do not like to accept this conclusion, because it is derived from considering the dreaming and deep sleep states as rivals of the wakeful state. A few words will be said for their consideration. Over one-half of the surface of this big cipher of the earth there being always night, almost half the population of the earth is always in the dreaming or deep sleep state. Everybody at some place passes through the sleeping experience just as much as through the wakeful experience. Is not the whole of childhood a long-sleep? Death again is sleep. Well, the first three or four years you have been all along asleep. Now count the time, the hours passed in the wakeful state; you will be astonished to see that one-half of your life is passed in sleep and one-half in waking. What right have you to take into consideration what took place in the wakeful state and not what took place in the sleeping state? Are you dead when you are asleep? No, the experiences of your dream-state are also experiences, then why not take them into consideration? If the wakeful state be more powerful, why is it that even the strongest and wisest without exception are, as it were, bound hand and foot by sleep and laid flat on the sofa or enuch everynight? The inexorable power of sleep takes no account of their ardent desire to keep awake. The dream state has a world of its own as has also the wakeful state. Then if the wakeful world has any claim on attention, the dream world also must be duly considered.

Americans and Europeans determine everything from the stand-point of majority. Well then, the dreaming state as well as the deep sleep state are also to have a vote. If on the authority of wakeful experience the dreaming experience is unreal, so is the wakeful experience non-real on the authority of dreamland and deep sleep states. Again here are plants in a state of perpetual deep sleep and here are animals in the constant dreaming state, as it

were. To them the world appears quite different from what it does to you; why not regard their experiences? To the ant's eye, the frog's eye, the owl's eye, the elephant's eye, things are quite different from what they are to you. O, but you say man's experience alone must be considered and the wakeful state or the wakeful world must be called real. But if you rightly take the experience of all the perfect men, even that will convince you that this solid-seeming world is unreal. You will ask how this is so? Here are our scientists, philosophers, Huxleys and Spencers. All lay immense stress upon the reality of the wakeful world. How can their experience show the unreality of the world? Just reflect. Will you believe them at their best or at their worst? You will not take into consideration their remarks made when they are asleep or snoring. In what state are these great writers at their best? They are at their best and worthy of all credit and reverence when knowledge is, as it were, issuing forth and springing from them. When in that highest state, go to them and see if every pore of their body, every hair on their skin is not lecturing, as it were, as to the non-reality of the world and proclaiming non-duality. In that state there is no *meum tuum*, no duality, no plurality, no personality, no world. All *phenomenon* is melted down to nothing. The thinker is in a state of concentration, a state of abstraction, a perfect state, a state where all knowledge is naturally oozing forth from him, a state where all knowledge naturally comes from him as does light from the Sun. Being in that state he does not talk; talk comes when he is just emerging from that plane; discoveries and sublime thoughts are emanating from him. Thus the actual experience of all great thinkers when at their highest, testifies to the non-reality of the world. This may be made more clear. What do we do when we think. When you think you proceed by dwelling upon a topic. You take up one point excluding all other subjects; you concentrate on it with your whole mind; all your energies and powers are brought to bear upon that particular point. *The mind becomes saturated with that idea. The result*

is that the idea disappears and absolute super-consciousness results, absolute consciousness which is the fountainhead of all knowledge.

According to a well-established Law of Psychology, in order to be conscious of one thing we must have something different beside it. When there is no duality in the mind, then all object-consciousness is at rest and thus the point of inspiration is reached.

When Tennyson is beyond all idea of Lord Tennyson, then alone is he the poet Tennyson. When Berkeley is no proprietary, copyrighting Bishop, then alone is he the thinker Berkeley. When Hume is above his personality which the biographer proclaims, then alone is he the philosopher Hume. When Huxley is not the historian's Huxley and is the all, as it were, then is he the scientist Huxley.

When some grand and wonderful work is done through us, it is folly to take the credit for it, because when it was being done, the credit-seeking ego was entirely absent, else the beauty of the deed should have been marred. The consciousness of "I am doing" was altogether absent. The thing came from God of its own accord. Thus we see that these people, thinkers or great writers whoever they may be, if we take their judgment, their opinion when at their best, they are found lecturing and preaching by their acts, nay, through every pore of their body, that the world is unreal. 'Acts speak louder than words.' In battle we see great warriors and great heroes; being at their best they go on fighting; bullets fly thick and fast all about them, here is a bullet, there is a wound, blood gushes from their bodies, their bodies are torn to pieces, still they press on and on; in such a state pain is no pain. Why? Because practically the body is no body and the outside world no world. In the language of energy he is giving a lie to the world and body. Thus your Napoleon, your Washington, your Wellington and all others tell you through their acts, in spite of the belittling intellect they tell you that when the real Self, which is all energy, asserts itself, the world is naught. The real Self, which is Knowledge Absolute and Power Absolute,

is the only stern Reality before which the apparent reality of the world melts away.

What makes the arms of the warrior strong? It is coming into unison with the stern, hard and fast reality of the true Self.

What causes so many discoveries and inventions to be suggested to the mind? Simply the intellect or mind's absorption for a short time in the hard, stern reality of the real *Atman*, God. That you are, Ye are that Reality, Ye are the Light of the universe, the Lord of lords, the Holy of holies, the Highest of the high.

In the *mantram* OM (A-U-M), the first letter A stands for this stern Reality, your Self as underlying and manifesting the illusory material world of the wakeful state, U represents the psychic world, and the last letter M denotes the Absolute Self as underlying the chaotic state and manifesting itself as all the Unknown.

When chanting OM, the wise have to concentrate their attention and put forth feelings in realizing their Self to be the stern Reality which manifests the three worlds and also destroys the three worlds, just as the Sun reveals the colours at sunrise or dawn and also absorbs them back into himself before noon.

These worlds are phenomenal. In your dreaming state you see a wolf and fear that the wolf will devour you; you are frightened, but it is not a wolf that you see, it is yourself. So Vedanta tells you that even in the wakeful state it is "Ye that are the enemy or the friend." Ye are the Sun and the pond in which the Sun is reflected. Ye are the lamp and the moth. The bitterest enemy that ye have, ye are that enemy, nobody else. While chanting OM, you have to work your mind up to such a pitch of realization of this fact that all jealousy and ill-will may be rooted out of the mind, may be voted out. Weed out this idea of separateness. The figure and form of the friend or foe is a mere dream. You are the friend and you are the foe. Are the things you did yesterday with you today? Are they not a dream? They are gone. The things of yesterday—where are they, are they not gone?

In this sense also the experience of the wakeful state is a dream; the experience of the dream state is a dream. The real, the hard cash, the stern reality, the real Self is behind them. Realize that.

Some people want to materialise thought instead of realizing all matter to be mere thought. They regard the material plane to be real as compared with the astral world or the world of thought. According to Vedanta the material as well as the astral worlds are unreal. You must rise above both because rest, true peace, happiness can be had only when the Reality, the hard cash behind the scenes, is realized.

In AUM, A (ah) is sometimes called a *Matra* or form, U is often called a *Matra* or form, M is called a *Matra* or form; but OM does not stop at *Matra* or form, it stands for the Reality, the hard cash which runs through, which underlies all these *Matras*. People say, "We want life, we don't want mere ideas." O, what is Life? Is it the life of the dream state or the deep sleep state or is it the life of the wakeful state, that you want? All this is only apparent. The reality, the true life is your Self. *There are stern laws which will not allow you enjoyments of pleasure for ever through the senses.* Is it possible for you to sell yourself to the senses, to the sense-plane and be happy? No, it is impossible. *There are most unrelenting, unrestrainable laws which cannot allow you to be happy in sensual pleasures.*

The *Atman* is the real life, the hard cash. Realize that and these material pleasures will begin to seek you, just as the moth comes to the burning flame, just as the river flows to the ocean, just as the small official pays his respects to a great emperor, just so will pleasures come to you, when you have perfectly known and felt your true Self, your Divine Majesty, the real glorious *Atman*. This *Atman* is represented by OM.

It has been shown how out of A-U-M, these three *Matras*, the Hindus, especially the Vedas give you a clue to the underlying Reality that you are. OM means the underlying Reality behind the scenes, the eternal Truth, the indestructible Self that you are. Thus when you

sing this sacred *mantram* OM, you will have to throw your intellect and your body into your true Self, make these melt into the real *Atman*. Realize and sing it in the language of feeling, sing it with your acts, sing it through every pore of your body. Let it course through your veins, let it pulsate in your bosom, let every hair on your body and every drop of your blood tingle with the truth that you are the Light of lights, the Sun of suns, the Ruler of the universe, the Lord of lords, the true Self. The Sun and stars are your handiwork and the heavens and earth your workmanship. Everything declares your glory, and all Nature pays you homage.

Oml

Oml

Oml

GOD WITHIN

*Lecture delivered on December 24, 1902, in the Hermetic
Brotherhood Hall, San Francisco.*

My own Self in the form of ladies and gentlemen,

In the Book of Moses we read that God created the world. He saw his own handiwork and lo, it was beautiful and sublime. We read about it in the Book of Genesis, and so it is. You know that the attitude of mind, expressed by "Thy will be done, O Lord" receives a much stronger expression from Vedanta. The Hindu puts it, "My will is being done. My will is being done." When the wife identifies her will with her husband's will, she can joyfully say—"My will is being done" and she need not pray, "Thy will be done" for they are not two but one. She has had to make a great effort to make her will bend to the will of her lord, but when through repeated efforts the faithful wife has conquered the difference, she enjoys the doings of her husband as her own doings. So does a Vedantin enjoy everything in the world as of his own doing. To men of enlightenment—

Stone walls do not a prison make,
Nor iron bars a cage,
Minds innocent and quiet take
That for a hermitage.

On the other hand, ignorant people, not knowing their true Self, given to egoism and selfishness, make even their palaces and castles worse than gaols, graves and hells. By their petty cares, low sordid desires and imaginary fears and apprehensions they forge their own chains.

Vedanta shows you that your happiness is your own business; why are worldly desires to interfere? Realize the truth and you are free. Vedantic realization is hard to achieve, because the vast majority of people in Europe and America think that they have to change themselves

into God, that they have to create the Godhead in them. According to Vedanta the self-evident truth is that you are already God, nothing else but God. Your Godhead is not to be effected, it is simply to be known and realized or felt. You have to put it into practice, you have to make use of it. Here is a man who has a vast treasure in his house, but has forgotten it. Here is another man who has no treasure in his house. They both begin to dig for treasure. The man who has the treasure but has forgotten it, will by digging come across it, but the man who has no treasure buried in the house will find it not. The treasure is there; be stogy or miserly no more; bring it into use. You have not to put the treasure there, you have simply to use it. Your Soul is not impure and sinful by nature, it has not fallen through the sin of one man, and does not depend upon the virtue of another man to save it.

Here is a black board, a hard, solid substance. Suppose you rub the black board and rub and scrub it again. Can you make it transparent? No. Take a looking-glass; it may be soiled, dusty or dirty, but when you clean it, it is transparent. You have not made it transparent by your efforts, you have simply brought out what was already there. The black board was not of the nature of transparency and could not be made transparent by any effort.

The inherent belief strongly ingrained in every man about the possibility of his salvation, proves the intrinsic purity and sinlessness of the Soul which is only apparently sullied for a time. This universal, native belief gives the lie to the unnatural dogma that the real Soul is sinful by nature, and would lead us to the conclusion that, like the black board, it can never be made transparent or pure. *Man's true nature is God. If God were not man's own Self, never could there be the advent of any prophet or saint in this world.*

Rama says, "Be not afraid, come out, rally all your strength and coergies and boldly take possession of your birthright—I am He." Be not afraid, tremble not.

When walking on Mount Sinai, Moses saw a bush

afame. He asked, "Who are you, who is there?" He may not have spoken aloud, but he was very curious as to the marvellous blaze which lighted up but did not burn the bush. The answer came out from the bush-- "I am what I am." *This pure "I am" is your Self.*

Your *Atman*, your real nature is like the transparent diamond, the resplendent crystal. Place beside it something black and the crystal appears black; place beside the pure crystal something red and the pure crystal appears to be red; and so on. In reality the pure crystal is colourless. It is beyond all tints, beyond all redness, blackness or any other colour; it is what it is. Similarly the *Atman* of yours, the true Self of yours is "What it is," *It is pure "I am."*

Here is a man in India. He places beside that pure Self, the pure *Atman* a brown rag, the Hindu colour and the *Atman* crystallizes, is tintured as it were with that colour. The pure "I am" becomes "I am a Hindu." In America, beside the true Self, the pure crystal, the *Atman* that is colourless and beyond all name and form, a Yankee places, say, a yellow rag and the unadulterated "I am" is coloured as "I am an American." There comes another person, and beside the pure *Atman* and the transparent crystal, he places, say, a red rag or red piece of paper and the pure "I am" is tintured as "I am a woman." Another places beside the *Atman* another kind of colour, and says, "I am a Master of Arts." Hence we see one says, "I am a Christian", another says, "I am a Hindu," the third says, "I am a Yankee," the fourth says, "I am John Bull," the fifth says, "I am a child," the sixth, "I am a woman," the seventh, "I am a lion," the eighth, "I am a tiger," and so on. Here the pure, true Self, untintured, unsoiled, sparkling *Atman* OM or "I am" is common to all and is one and the same, unchangeable; there is in reality no colouring in it. The colouring is put there by your own ignorant predication. Take a transparent glass and place beside it some colour. The colour does not sink into it; it is simply reflected in it and not attached to it. Crystal is always pure and colourless. The "I

am" is all pervading, universal : it is present everywhere in you. The lion and the tiger show forth the same thought of "I am." This pure "I am" you are. You have no right to identify yourself with the coloured piece of paper or rag beside you, for there was a time when this simple unadulterated *Atman* inhabited another form. The "I am" occupied another body. There was a time that you felt "I am a lion" or "I am an ox," in some previous birth.

Freedom and happiness you achieve by realizing the true Self, the real "I am," which is the same yesterday, today and for ever. The pure "I am" is untouched by time, because in the previous birth the pure "I am" remained the same. It is not sullied by space, because all these bodies are possessed by the self same "I am." *All time is simply 'Now' to it and all distance 'Here.'* This pure word "I am" signifies eternal reality, the immutable Truth. Now it is this "I am" that is represented by OM. The pure "I am" "I am He" is represented by OM.

OM, according to the Persian language is O-Am, or "I am He," "I am Brahman," OM represents the pure idea of "I am."

In a thousand forms may Thou attempt surprise,
 Yet, all-beloved One, straight know I Thee.
 Thou may with magic veils Thy face disguise,
 And yet, all present One, straight know I Thee.
 Upon the cypress's purest, youthful bud,
 All beauteous growing One, straight know I Thee:
 In the canal's unsullied, living flood,
 All captivating One, well know I Thee.
 When spreads the water column, rising proud,
 All sportive One, how gladly know I Thee;
 When, e'en in forming is transformed the cloud,
 All figure changing One, there know I Thee.
 Veiled in the meadow's carpet's flowery charms,
 All chequered starry fair One, know I Thee;
 And if a plant extend its thousand arms,
 O, all embracing One, there know I Thee.
 When on the mount is kindled morn's sweet light,
 Straightway, all-gladdening One, salute I Thee,
 The arch of heaven o'erhead grows pure and bright,
 All heart-expanding One, then breathe I Thee.
 That which my inward, outward sense proclaims,

Thou all-instructing One, I know through Thee;
 And if I utter Allah's hundred names,
 A name with each one echoes meant for Thee.

Rama wants to say a few words about Moses. When Moses heard a voice in the bush, he found a hissing snake beside him. Moses was frightened out of his wits; he trembled; his breast was throbbing; all the blood almost curdled in his veins; he was undone. A voice cried unto him—"Fear not, O Moses; catch the snake; hold it fast; dare, dare to catch hold of it." Moses trembled still and again the voice cried unto him—"Moses, come forth, catch hold of the snake." Moses caught hold of it and lo, it was a most beautiful and splendid staff. Now what is meant by this story? The snake (*sanp*) stands for Truth (*sach*). You know according to the Hindus and other Orientals Truth or Final Reality is represented by the snake (*Sbesh*). The snake coils up itself in a spiral form, making circles within circles, and puts its tail back into its mouth. *And so we see in this world we have circles within circles; everything repeating itself by going round and round and extremes meeting. This is a universal law or principle which runs through the whole universe.*

To catch hold of the snake means to put yourself boldly into the position of the Wielder of Divine Law, or Ruler of the universe. Put yourself boldly in that position and realize your oneness with Divinity.

Moses belonged to a tribe living in slavery. The Jews were badly off in those days. They were driven from their country and had become wanderers. Owing to the numerous persecutions to which they had been subjected, it was but natural for them to believe in a God who was a tyrant out and out; a God who was a perfect autocrat.

If bullocks were to gather together to form a religious parliament, what would be their definition of God? They would define or describe God as a great majestic Bullock that could frighten any other bullock to death. If lions should form a religious parliament of their own, their idea of God would be that of the largest

and strongest Lion, the most fierce Lion of them all. Can you conceive anything beyond your capacity? Can you jump outside yourself? No, let Lions sit in judgment and begin to think of God and they make him a big formidable Lion. Similarly if frightened people sit in judgment and begin to think of God, they cannot help conceiving God as a great slave Owner, a Bugbear, a great Master, a terrifying Ruler. Thus the Jews naturally portrayed Divinity as a gigantic, magnificent Ruler, a grand Master.

In most Oriental and especially Semetic languages, the word for God is *Malik*, which is often translated as Master. A few words about the origin of this name will not be out of place here.

The Jews had many tribes, and each tribe had a god of its own. The god of one tribe was at one time called Moloch. In the mutual warfare of these tribes, this tribe of Israel gained the ascendancy and consequently the god of this tribe, Moloch, overpowered all other gods and became the god of all Jews. This gives the origin of the name Malik or Master for the monotheistic personal God of the Semetics. At that time the idea of a monotheistic Master was the science of the day; it was their attempt to penetrate into the gulf of the Unknown. It suited them. Circumstances are changed now; most people do not want monarchy; they want self-government; they want freedom in America and they want freedom in England and everywhere. Science has progressed. Everything has evolved and advanced. It is high time for the old, overbearing and domineering conception of God to evolve into the freedom inspiring idea of "I am God" as taught by Vedanta. Just as the absolute monarchy of England was limited step by step, so it is time to take away from this tyrant of a personal God all his powers and achieve religious freedom.

The Jews lived in political thralldom, their god ought to have been a Master distinct from them. You enjoy political and social freedom, your god ought to be your own *Atman* or Self. These are the days when people do

not want to live in slavery. Bondage and thralldom is fast departing; evolution is at work and everything must progress upward and onward. Should your personal God alone be at a standstill? No.

At one time God had a rival Satan, and God had some angels and servants to limit His being. He created the world in seven days. When was it? It was when Moses wrote his books. You know several thousand years have passed since the days of Moses. The world has undergone a revolution. What kind of God is He who does not grow? Everything must grow and evolve. By this time your God should have no rival like Satan beside Him. There should be nothing else to limit His being. He should be above the profession of an architect, world-builder or maker. It is high time for the whole world to take up Vedanta. It is high time for the whole world to date to take up and grasp this hissing serpent of Truth. Absolute Truth comes to you and tells you that you are God; that God is not separate from you; that God is not in this heaven or that hell, but is your own Self. Here in the realization of this idea you have absolute freedom.

Why depress your brains through fears and why raise up your energies in supplications? Represent your inner nature; crush not the truth; come out boldly; cry fearlessly at the top of your voice, "I am God, I am God." That is your birthright.

Ordinary people are in the same state of mind in which Moses was when he heard the voice. Moses was in a state of slavery, and when he saw the serpent he trembled. So it is with the people when they hear this sound "I am," this pure knowledge; the pure truth OM. When they hear this, they tremble and hesitate, they dare not catch hold of it. Words, like the following, sound like a hissing serpent to the people; Ye are Divinity Itself, the Holy of holies; the world is no world; You are the All in all, the Supreme Power, the Power which no words can describe, nobody or mind, ye are the pure "I am," that you are.

Throw aside this little yellow, red or black piece of paper from beside the crystal, wake up in your Reality and realize—"I am He," "I am the All in all." People want to shun it. They fear the serpent. Oh do catch hold of the snake, and then—O wonder of wonders, this snake will become the staff of royalty in your hands. The hissing serpent will feed you when you are hungry, will quench your thirst when you are thirsty, will sweep off all difficulties and sorrows from your way.

When in the woods, Moses touched a rock with this staff, fresh bubbling, sparkling water came out from the rock. When the Israelites were fleeing for safety, they had to cross the Red Sea. There this terrible sea stood before them as a gaping grave to devour them. Moses touched the Red sea with this staff and the waters split in twain, dry land appeared and the Israelites passed over it.

This apparent hissing snake, this Truth appears to be awful, but you have only to dare pick it up and hold it fast. To your wonder you will find yourself the Monarch of the universe, the Master of the elements, the Ruler of the stars, the Governor of skies, you will find yourself to be the All. People have a shyness in applying this truth and embracing this Divine principle. Come up, hesitate not. Take hold of this truth fearlessly. Make bold to hug it to your bosom and make it yourself. Realize the Truth and the Truth will make you free.

It is a sin not to say, "I am God." It is the worst theft to steal the Atman. It is falsehood and atheism to say, "I am a man or woman" or to call yourself a poor crawling creature. Do not play the miser's part. The miser has all the treasures in his house, but does not want to part with a single cent. You have the whole world within you, the whole universe is your own. Why hide it? Why not bring it into use? Put it into practice; drink deep of the nectar of your own Self! Why not gain your own natural intrinsic kingship?

The people in India call this realization of the Absolute Truth, regaining of the forgotten necklace.

There was a man who wore around his neck a most precious and long necklace or garland. It slipped down the back of his body by some means and he forgot it. Not finding it dangling there on his breast he began to search for it. The search was all in vain. He shed tears and bewailed the loss of the priceless necklace. He asked some one to find it for him, if possible. "Well", said some one to him, "If I find the necklace for you, what will you give me?" The man answered, "I will give you anything you ask." The man reaching his hand to the neck of his friend and touching the necklace said, "Here is the necklace. It was not lost, it was still around your neck but you had forgotten it. What a pleasant surprise!" Similarly your Godhead is not outside yourself, you are already God, you are the same. It is a strange oblivion that makes you forgetful of your real Self, your real Godhead. Remove this ignorance, dispel this darkness, away with it and you are God already. By your nature you are free; you have forgotten yourself in your state of slavery.

A king may fall asleep and find himself a beggar; he may dream that he is a beggar, but that can in no way interfere with his real sovereignty.

O King of kings, my dear Self in all these bodies, absolute monarch, quintessence of blessing, O dear one, make not a slave of yourself in the dream of ignorance. Arise and rule in your Supreme Majesty, ye are God, ye could be nothing else. With full force from within, casting away all hesitation, feebleness and weakness, jump right into the pure "I am" or Self. Ye are God; He and I are one. What a balmy thought, what a blessed idea. It takes away all misery and unloads all our burdens. Wander not outside yourself. Keep your own centre. Archimedes said, "If I can find a fixed fulcrum, a standpoint, I can move the world." But he could not find the fixed point, poor fellow. The fixed point is within you. It is your Self. Get hold of it and the whole Universe is moved by you.

Om!

Om!

Om!

THE WAY TO SELF-REALIZATION

To the Reader : *Each sentence and word concerning the Self should be meditated and earnestly dwelt upon to such a degree that the mind should get steeped in the real Self—nay, lost in It. Beginners may centre their energy in the solar plexus while meditating upon OM.*

[This talk was printed as a pamphlet in U. S. A.]

In Vedantic Concentration of mind the chief point is that we have to realize our real Self to be the Sun of suns, the Light of lights. Just throw yourself into this state, above the body, above the mind and dehypnotize yourself into the Light of lights, into the Sun of suns, and you will see the whole world unfolded before you in a panorama, or melted down as a cloud. Everything will come about in a most submissive way before you.

If not inconvenient, get up early in the morning and face the rising Sun, while it is yet below the horizon. Look at the aura of the Sun, and that fair, bright, most welcome view animates the mind and uplifts it to some extent. When the mind gets some exaltation or is elevated to a certain height, it becomes very easy to make it soar as high as you please, to make it ascend the highest summits of the delectable mountains, so to say.

On the playground, in India, we place a plaything called *gulli* which is thick at the middle and sharply pointed at the ends, with both ends resting above the ground, and we strike one end with a bat and the *gulli* rises at once in the air a little; then we deal it a very hard blow with the bat and it goes flying right into the air to a great distance. There are two processes in this game. The first is to raise it and the second is to make it fly into the air. If the mind is to be brought into Divine communion, first of all it is to be raised just a little, and the second process is to shoot it far off into the spiritual atmosphere.

Cheerful atmosphere, fair landscapes and fairy scenes

sometimes go a great way in giving to the mind its first rise—to elevate it in the primary stages; and after that it becomes easy enough for us to make the mind run along, go on and on and on until it loses all body-consciousness and is God and nothing but God. To give the mind the first lift and to impart to it the elementary exaltation, the natural inspiration imparted by favourable time and place may be utilized. Near dawn, the songs of birds, the fragrant air and the most fascinating and beautiful colours seen in the Eastern horizon give to the mind the original rise.

How to make the mind rise higher into the celestial regions—to make the soul soar away up to the throne of God! When the benign light of the rising or setting Sun is falling upon the translucent lids of half-closed eyes we begin humming the syllable OM; we sing in the language of feeling.

The meaning of the syllable OM is different with different persons. Everybody in his own stage of spiritual development has to give it the meaning which suits him best. There are some people who take this syllable OM to stand for the Sun of suns and they look at the rising orb just in the same way as women look at their looking glasses. In India women wear looking-glasses on their thumbs. They have big gold ring-like frames containing looking glasses. There is, in fact, nothing so dear to a woman as a looking glass. When she looks into it she sees her face, as it were, outside herself, but she knows and feels her face to be with her. She sees something outside but she is convinced of the thing being herself. So does a Vedantin look at the Sun as if it were outside, but he gets convinced and *feels* that the real Sun is his own Self, that the outward, material Sun is simply his image, his reflection and his shadow.

A Vedantin looks upon the Sun as related to himself just in the same way as the Moon is related to the Sun. The Moon appears to shine by herself, but in reality, from the scientific stand-point, she borrows all the lustre from the Sun. So the Vedantin feels and realizes that the Sun, that is declaring his splendour as if it belonged to him,

in reality borrows all that from *My* Real Self and owes all his grandeur and glory to *Me*.

The earth revolves, but we think the Sun is revolving. When we learn Astronomy we know better and we are not deceived any longer, and we are sure that it is not the Sun that revolves, but the earth's motion is ascribed to the Sun. Similarly Vedantin, when looking at the rising orb, feels and realizes that the grandeur, glory and power that seem to belong to the glorious Sun are, by mistake, ascribed to the Sun. In reality it is *mine, mine, mine!*

The Sun in the material world is a symbol of light, that is to say, knowledge. The Sun is a symbol of power. It makes all the planets revolve. It is a symbol of existence, life : all life owes its origin to or is indebted to the Sun. The Sun is a symbol of beauty; it attracts the earth and everything—so dazzling. Now the Sun represents knowledge, light, life, power, existence, beauty, attractiveness. All these attributes Vedantin *realizes* to be his own. All these attributes a Vedantin feels to be "*mine*"; nay, "*Me* or *I*." These attributes and all this power, light, life, etc., are seen outside *myself*, in the same way as the fairy face of a lady is seen in the looking glass outside herself. As a matter of fact, in reality, I am light, life, knowledge, power, attractiveness and everything.

To realize this idea and dehypnotize into the real Self, a beginner gets a great help from the syllable OM. While chanting the syllable OM, to the Vedantin the meaning attached to it is :—*I am the Light of lights; I am the Sun; I am the real Sun, the apparent Sun is my symbol only. I am the Sun before whom all the planets and all the bodies revolve. For My sake all heavenly as well as human bodies undergo their movements and do everything. I am immovable and eternal, the same yesterday, today and for ever. Before Me does this whole globe, this whole universe unfold itself. It goes on turning round and round to bring out before Me all her parts—to show Me everything that is hers. The earth revolves upon her axis to lay open before Me all her sides; the universe does all sorts of things for me; the Sun sheds lustre for My sake; the Moon shines for My sake before Me. At My commandment, on account of*

My presence, all the phenomena in this world take place. Just as it is the very presence of the Sun that makes trees grow, the muscles of animals move or men think, so it is My presence that awakens all. It is mine—the real Spirit's—the real God's—presence that makes everything in this world come to pass. All these bodies—heavenly or human—all sorts of objects, all these creatures together with their spirits and gods, owe their existence to Me; they live in Me, the Sun of suns!

The Light of lights I am. In dreams we see an object not by the light of the lamp, nor by the light of the Moon or the Sun; and yet we see it, and know that without light we could not see it. In what light, then, do we see it? It is the light of my real Self; it is the light of *Atman*; it is my light that makes everything visible in a dream. If I see in a dream a diamond, it is perceived by My light. Even the lustre of the diamond is simply a ripple in the sea of My light. If in a dream I see the Moon, she together with her light is likewise a wave in My splendour. If I see the Sun in a dream with all its light, it is simply like an eddy in the ocean of My glory. *So it is in the wakeful state; the Sun, the Moon, the stars and everything are simply waves in the ocean of My light.* I am the Light of lights. I am the Light of the world. In the ocean of my presence, every object—the Sun, the stars, the gods—all behave like rings and ripples.

I raised the Sun from out the sea,

The Moon began her changeful course with Me.

I am the Monarch of monarchs. It is I that appear as all the kings in this world. It is I that appear as all the beautiful flowers in different gardens. It is I that smile with the bewitching faces of all the fairies. It is I that make the muscles of all the warriors move. In Me does the whole world live, move and have its being. Everywhere it is My will that is being done. It is My kingdom that is reigning supreme everywhere. I am manifest everywhere, I feed every being from the minutest animalcule to the biggest Sun. I administer to every being his daily bread.

I made the Earth revolve round the Sun. I was there before the world began.

Evil thoughts and worldly desires are things concerning the false body and the false mind and are things of the darkness. In My presence they have no right to make their appearance. I am the Supreme Ether in which are afloat all the universe and all material ethers. Like light I permeate and pervade every atom and every object. I am the lowest ; I am the highest. There is no lowest, no highest with Me. Wherever human eyes fall, there I am. I am the spectator, I am the showman, I am the performer. In Jesus I appeared. In Mohammad I revealed myself. The most famous people in the world I am, and most desreputable, ignominious, the most-fallen I am. I am the *All*, the *All*. Whatever be your object of desire, that I am. Oh, how beautiful I am! I shine in the lightning; I roar in the thunder; I flutter in leaves; I hiss in winds; I roll in the surging seas. The friends I am; the foes I am. To Me no friends, no foes. Away, ye thoughts, ye desires which concern the transient, evanescent fame or riches of this world. Whatever be the state of this body, it concerns Me not; all bodies are mine. Franklin I was; Newton I have been; Lord Kelvin I am; mighty Rama and lovely Krishna I am. It is I that worked in the brain of Kant. It is I that inspired the hearts of Buddha and illustrious Sbankar. It is I that lend light to all Shakespeares and Platos. They come unto Me, the Fountainhead, and they are filled, get lustre and shine. All these worldly ambitions bind and drag down the real Man. Away, ye gay landscapes and gardens of roses! All of you are in Me; not one of you can contain Me. In Me is this universe. In Me is everything. What can contain Me? How can I be limited? The world, the *world* is in Me; the universe, the *universe* is in Me! And still I am in each and all. I am in the minds and in the thoughts of each and all. I am in the throbbing breasts of the lover; I am in the laughing eyes of the proud beloved. I pulsate in the nerves of each and all. I am in you, I am in you! Nay there can be no you and I, no difference *I AM I*

I am the unseen Spirit which informs
 All subtle essences! I flame in fire,
 I shine in Sun and Moon, planets and stars!
 I blow with the winds, roll with the waves!
 I am the man and woman, youth and maid!
 The babe new-born, the withered ancient, propped
 Upon his staff! I am whatever is—
 The black bee and the tiger and the fish,
 The green bird with red eyes, the tree, the grass,
 The cloud that hath the lightning in its womb.
 The seasons and the seas! In Me they are,
 In Me begin and end.

—*Upanishad* (Sir Edwin Arnold's translation).

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I hide in the solar glory.
 I am dumb in the pealing songs,
 I rest on the pitch of the torrent,
 In slumber I am strong.
 I wrote the past in characters
 Of rock and fire the scroll,
 The building in the coral sea.
 The planting of the coal.
 Time and thought were My surveyors,
 They laid their courses well,
 They poured the sea, and baked the layers
 Of granite, marl and shell.

—*Emerson*.

*

I am the mote in the sunbeam, and I am the burning Sun.
 "Rest here!" I whisper the atom, I call to the orb, "Roll on."
 I am the blush of the morning, and I am the evening breeze;
 I am the leaf's low murmur, the swell of the terrible seas.
 I am the net, the fowler, the bird and its frightened cry;
 The mirror, the form reflected, the sound and its echo I;
 The lover's passionate pleading, the maiden's whispered fear;
 The warrior, the blade that smites him, his mother's heart-wrung tear.
 I am intoxication, grapes, wine-press, and musk and wine,
 The guest, the host, the traveller, the goblet of crystal fine.
 I am the breath of the flute, I am the mind of man;
 Gold's glitter, the light of the diamond, the sea-pearl's lustre wan.
 The rose, her poet nightingale, the songs from the throat that rise;
 The flint, the sparks, the taper, the moth that about it flies.
 I am both good and evil, the deed and the deed's intent;
 Temptation, victim, sinner, crime, pardon and punishment.
 I am what was, is, will be—Creation's ascent and fall;
 The link, the chain of existence; beginning and end of all.

Lol the trees of the wood are my next of kin,
 And the rocks alive with what beats in Me;
 The clay is My flesh, and the fox My skin,
 I am fierce with the gadfly, and sweet with the bee.
 The flower is naught but the bloom of My love,
 And the waters run down in the tune I dream.
 The Sun is my flower uphung above,
 I flash with the lightning, with falcon's scream,
 I cannot die though forever death
 Weave back and fro in the warp of Me.
 I was never born, yet My births of breath
 Are as many as waves on the sleepless Sea.
 My breath doth make the flowers fragrant,
 My eyebeams cause the Sun's bright light.
 The sunset mirrors My cheek's rose blushes,
 My aching love holds stars so tight.
 Sweet streams and rivers My veins and arteries,
 My beauteous hair the fresh green trees.
 What giant strength! My bones are mountains,
 O, joy! the fairy world My bride.
 Nay, talk no difference, wonder of wonders,
 Myself the bridegroom, I the bride.

*

Roll on, ye suns and stars, roll on
 Ye motes in dazzling Light of lights.
 In Me, the Sun of suns, roll on,
 O, orbs and globes mere eddies' waves,
 In Me the surging oceans wide
 Do rise and fall, vibrate, roll on.
 O worlds, my planets, spindle turn,
 Expose Me all your parts and sides,
 And dancing bask in light of life.
 Do suns and stars or earths and seas
 Revolve, the shadows of My dream?
 I move, I turn, I come, I go.
 The motion, moved and mover I.
 No rest, no motion mine or thine.
 No words can ever Me describe.
 Twinkle, twinkle, little stars,
 Twinkling, winking, beckon call me.
 Answer, first, O lovely stars,
 Whither do you sign and call me?
 I'm the sparkle in your eyes.
 I'm the life that in you lies.

•

Break, break, break
 At the foot of thy crags, O sea!
 Break, break, break
 At my feet, O world that be.
 O suns and storms, O earthquakes, wars,
 Hail, welcome, come, try all your force on Me!
 Ye nice torpedoes, fire! My playthings, crack!
 O shooting stars, My arrows, fly!
 You burning fire! Can you consume?
 O threatening one you flame from Me;
 You flaming sword, ye cannon-ball,
 My energy headlong drives forth thee!
 The body dissolved is cast to winds;
 Well doth Infinity Me enshrine!
 All ears, My ears; all eyes My eyes;
 All hands My hands, all minds My mind!
 I swallowed up Death, all difference I drank up;
 How sweet and strong a food I find!
 No fear, no grief, no hankering pain!
 All, all delight, or Sun or rain!

*

Ignorance, darkness, quaked and quivered,
 Trembled, shivered, vanished for ever;
 My dazzling light did parch and scorch it,
 Joy ineffable! Hurrah! Hurrah! Hurrah!!

*

Om!

Om!

Om!

SOME OBJECTIONS IN THE WAY OF SELF-REALIZATION

*Lecture delivered on January 18, 1903, in the
Golden Hall, San Francisco.*

My own Self in the form of ladies and gentlemen,

We shall take up some of the objections to the way of meditating pointed out in this little book. Most of you have read this book and we will take up some of the objections raised.

Objection I—The process of Realization you tell us is imaginary; it has to do more with the imagination and training of thought than with anything else.

To those who make this objection, Vedanta replies :—

Dear Self, reflect a little; dear Self, just think a little. All this world and all the bodies in this world are due to no cause other than imagination. It is your imagination and the current of thought in the wrong direction which brings all your sorrows, your troubles, your anxieties, your difficulties and your pain. It is imagination and the current of ideas in the wrong direction which bind you, and it is imagination directed in the right channel which liberates you. *Similia similibus curantur*; like cures like.

The ladder from which you fell, so to speak, is the ladder which will lead you up. You will have to retrace your steps by the same road, down which you fell to anxiety and misery. The kind of imagination which Vedanta recommends to you for liberation is just opposite to the form of imagination which brought you low. Thus you are sure to be cured by the process *contraria contrariis curantur*; the contrary cures the contrary. Vedanta proves that all this world is nothing else but your own idea, nothing else but your own imagination and your own thought. Now purify this thought, elevate this thought, direct it aright, and you become the Light of lights, the All throughout the universe.

A man suffers from diarrhoea and the Doctor gives him a purgative and he is cured. The diarrhoea made him go to the bath-room over and over again. Now a purgative taken willingly acts the same way, but there is a world of difference between the two. A purgative is a remedy while diarrhoea is a disease, and while both work in the same way there is a world of difference between them. Worldly thought enslaves you, it is a disease, it binds you and keeps you at the mercy of all sorts of circumstances; every wind and storm can upset you. The diarrhoea of thought is human idea. Take up the purgative which Vedanta furnishes. This is also thought to be a kind of imagination. So is all the thought of the world, but worldly thoughts and human ideas are a diarrhoea, and the kind of imagination or thought advocated by Vedanta is a purgative. Take up this purgative and you will be cured of your malady, your disease, you will be relieved of all suffering, anxiety and trouble.

In India some people do not wash their hands with soap but with ashes. Ashes are one kind of dirt, one kind of earth and the soil which is polluting your hands is also earth or dirt. Even here when the ashes are applied to the hands, and the hands are washed in water, they not only remove the dirt from the hands, but are also removed themselves.

Similarly the kind of thought which you will have to dwell upon, the kind of imagination according to the teachings of Vedanta, is like ashes; it will wash you clean of every impurity and every weakness, it will raise you above the kind of imagination which is inculcated in this pamphlet.

A man dreams, and in his dreams all sorts of things appear. Those things in the dream are mere ideas, mere thought, mere imagination. Suppose he sees a lion, tiger or serpent in the dream. Do you know what happens on such occasions? When a man sees a tiger, a lion or a serpent, he is startled at once and is awakened. The tiger is a kind of nightmare and wakes you up, but this tiger or lion in the dream, although a creation of your own thought,

this object of your dream is a wonderful thought, a wonderful imagination. It takes away all other ideas in the dream, it takes away all other dream objects. The fairy scenes, the beautiful landscapes, the flowing rivers, the majestic mountains of which you were dreaming have all gone, when the tiger or the lion is seen in the dream. Now the tiger or lion never eats grass or stones, but the tiger of your dream is a wonderful creation, for the tiger ate up all the landscapes, the woods, the forests; all are gone, it has disturbed the dreaming self, and at the same time has eaten itself up, it is seen no more when you wake up.

Similarly the kind of ideas or imagination inculcated in this book is like the tiger in the dream. The whole world is a dream. This tiger will rid you of all false imagination and ignorance and will at the same time rid you of its own self. It will take you where all imagination stops, where all language stops, it lands you into that indescribable Reality.

Objection II—If we are landed into this state of Super-consciousness where all consciousness stops, where all thought ceases, is not that a state of vacancy or emptiness, is it not a state of senselessness? What is the use of taking all this trouble to enter into a state of such unconsciousness? We don't want it.

To this objection Vedanta replies, "Brother, nay, my own Self, just reflect, be not in a hurry. There is a whole world of difference between this state of Realization and the state of fainting or swooning. One thing is common to both, all thought stops in both. In a swoon there is no thought and in the state of Trance or Realization there is no thought, yet there is a world of difference between them."

In the swoon the mind stopped thinking and this stopping of thinking caused excess of inactivity, and through this excess of inactivity the swoon was produced. In the swoon thought stops through lack of activity, the swoon resembles death, but the state of Trance or the state of Realization is all Energy, all Power, all Knowledge, all Bliss.

You know the absence of light is called darkness. If we enter a room where there is very little light, we are able to see nothing. Super-abundance of light is practically darkness also for the eyes of man. Could you see into the dazzling Sun at noon? If the light of the Sun were more excessive than what it is today, if it were multiplied ten times, no man could ever see. Science tells us of the phenomenon of the polarization of light. Where two rays of light are in opposite directions, the eyes of man cannot see; there is darkness. Excess of light is also darkness for the eyes of man, and the want or lack of light is also darkness for the eyes of man. Darkness caused by lack of light is one thing and darkness caused by excess of light is another thing.

Similarly stopping thought by the state of Realization is the opposite to the stopping of thought in a swoon or deep sleep. We mark the difference in the after-effects of the two.

One man is suffering from epilepsy, that person when he receives the shocks of epilepsy is left enfeebled, weakened, undone, lost and while suffering from that shock he remains senseless.

Another man enters into this state of Realization or Concentration, and all his mental activity has, as it were, stopped for the time, and the stopping of thought in this state is similar to the stopping of thought in the case of the man attacked by epilepsy, but mark the difference. The man in epilepsy is weakened, enfeebled, undone afterwards, while the man after descending from those delectable mountains of the state of Realization, after leaving that state of ecstasy, is full of energy, full of strength, full of bliss and full of knowledge, he can heal and strengthen others, he can raise and elevate others and is far, far from being himself enfeebled or weakened. So you see that the stopping of thought in Vedantic Realization is quite the other extreme to the stopping of thought in a swoon or fainting condition.

Objection III —We say we want life, we want life, we don't want inactivity.

Vedanta says, "Be not inactive, go on desiring, do not stop." Truth is very paradoxical; both sides must be taken into consideration. Those who think that Vedanta teaches pessimism are mistaken. Vedanta teaches you the right way of conducting yourself, in order to keep the whole world under your control.

We will take up the question of Desire.

Vedanta does not mean that you shall live a life of inactivity, never; always a life of activity. One's desires according to Vedanta are all right, but we must make the right use of them. What is desire? Desire is nothing else but Love. Usually the word 'love' means intense desire for an object. If love is intense desire for an object, *then all desire is nothing else but love*, and they say that God is love, therefore, all desires are God. That being true, how happy is the man who realizes his own life to be one with all desire and then feels that he himself, his own true *Atman*, is pervaded in the whole world in the form of desire and is governing and ruling it. How happy does that man become who realizes his unity with the all-Ruling Force of desire, who feels that "I am the Source of all desire," "All desire is due to Me," the Father, the Origin, the Fountainhead, the Spirit of all desire in this world, that am I; thus I rule the whole world by the reins of desire. The reins are in My hands, I am He who holds these reins and rules these bodies. All hatred, all animosity stops the very moment you reach that point. The desires of friends or foes are My desires. I am the Infinite Power which governs or rules those desires. The yearnings and cravings of this person or that are Mine. O happy I, the true *Atman*, the Governor of the whole universe.

People make a wrong use of desires; they turn things topsy-turvy. If desire is love and love is God, Vedanta requires you to realize that you are all Desire; but do not make a wrong use of it, do not make a mistake by calling one desire yours and all other desires some one else's. Desires are pernicious when one works against another. *All desires are like waves, ripples, eddies in the ocean of Love.* The whole universe is made up of one

Infinite Ocean of Love, which you might call desire. The stars are held together by gravitation. Gravitation is attraction and that is love. All chemical combinations take place through the force of chemical affinity. That is love between atom and atom. Love between atom and atom is called affinity. Love between one planet and another is called gravitation. Love between molecules is called affinity. This book is held together by the force of cohesion. Cohesion is Love.

The whole world is like the waves and ripples in one great Ocean of Love, and Science has shown, Lord Kelvin and others have shown that "all matter is nothing else but force." Now force in this world is manifested chiefly as Gravitation, Cohesion, Chemical Affinity, Electricity, Magnetism, Light, Heat, etc.

Magnetism and Electricity—what is there in them? You find attraction. Heat seems to disunite apparently, seems to separate particles, but Science proves by looking at the matter from another stand-point, that which is dissolution or separation from one stand-point, is love and attraction from another stand-point.

The whole world is simply the eddies and ripples in the ocean of Force. That power, that energy, that force is according to Vedanta, your real Self, the same you are. Realize that. That same power, energy or force is called Love.

The theory propounded by Darwin and other evolutionists, as based upon struggle for existence, is supplemented or complimented by thinkers like Drummond; they show that Evolution takes place not only through struggle and war, but mostly through love, character and attraction.

All desire is love and love is God, and *that God you are*. Realize your oneness with that and you stand above everything. People look upon these eddies or rings of desire as separate from the ocean in which these eddies and rings rise and fall.

For instance, here is a lake and we say, "Come, child, look, here is a beautiful calm lake." After a while there

comes a storm and on the smooth, unruffled surface of the lake there are some breakers, ripples, waves and you say, "Child, see, here are ripples, eddies, breakers." We forget the calm water, but think only of the new forms upon the lake. Even now when the lake has those eddies, those breakers, even now the lake is water and the breakers are the same water as the lake. *J/*

The water was there when the surface of the lake was smooth, and the water is there now when the surface of the lake is ruffled or disturbed, but new forms, rings, etc., have made their appearance and we do not tell the child to come and see the water, but we call the child's attention to the eddies and breakers. Here the form of the eddies and the breakers has cast the water into shade. Rings or ripples have covered the lake, the idea of ripples overshadows the idea of water or lake. Similarly in the case of men, the desires are a kind of ripple or eddy, a mere form; this form of desire overshadows the idea of Reality. The Reality is overpowered by the form. *Vedanta requires you to consider the form, not to ignore it, but while considering the form of the ripple or eddy, do not ignore the Reality which underlies it. Thus when some one retaliates, you are insulted, you get mortally offended. Realize the law. The law is that you have made your own mind out of harmony with nature, and that man comes and shows you that you were out of harmony with nature. Cure yourself and that man will not insult you. That is the law. Religionists ought to take it up. The very moment you are in a state of despair or at war with nature, the whole world will stand up against you.*

Cultivate peace of mind, fill your mind with pure thoughts and nobody can set himself against you. That is the law. Vedanta says, 'Do not make a wrong use of the desires of others or of your own desires.' If you keep your balance, all those desires which are manifesting themselves in your mind will be overcome, will most certainly disappear. If you take the right attitude towards them, they will be realized in a most marvellous way in due time. It is by keeping the wrong attitude towards your own desires that you pervert matters and bring about undesirable circumstances.

Make a right use of these desires which appear in your mind. How is that to be done? Let us illustrate. Here is a man riding on horseback to some distant place. The horse seems to be fatigued, the man must feed the horse, but then the hunger or fatigue of the horse he does not attribute to himself. He knows that the horse is hungry and fatigued and he will attend to his needs, but he will not attribute to himself his fatigue. He attends to the horse but he does not get himself in a rattled, disturbed or unhappy condition.

A man of Realization or a true Vedantin looks upon this body, just as the horseman looks upon his horse. If the body is fatigued, if the stomach requires food or drink, he will give to the body the required food and drink, if it be available, but he will at the same time keep himself above hunger and thirst. It seems a strange idea, but when you begin to practise it, you will realize it in no time; it is practical.

Hunger and thirst are of the body and are felt by the mind but he himself, the true Self is not pained or disturbed. He who realizes his own Divinity which is God, is not pained or disturbed by the fatigue, hunger or thirst of the body. The fatigue and hunger of the horse do not disturb the rider; they are felt, but are no cause of pain. Similarly environments and circumstances of the body require certain objects. Those objects are needed by the mind and intellect in order to perform their necessary functions, and are like desires. These desires of the mind are seen by a Vedantin, but even while the mind is observing these desires, a man of Realization keeps his head above water, he is above desire. No desire becomes the cause of pain to him. Just as a bird when sitting upon the twig of a tree keeps perched there for sometime, the twig of the tree moves this way and that, but the bird minds it not, the bird is all right, he knows that even if the twig breaks and falls to the ground, he has his wings. He is, as it were, always on his wings. *The bird is sitting on the twig but is not above it.* Apparently he is dependent upon the twig, yet in reality he is above the twig. Similarly Vedantins

may appear to possess the desires of the ordinary man, yet they are above them. When a Vedantin loses an object of desire, he cannot be grieved or sorry. People possessed of all sorts of desires, sigh and weep when an object of desire leaves them, because they are dependent upon it. The Vedantin does not depend upon it.

Here is a pencil, it belongs to a person. If it be lost, are you sorry? No. You may search for it, but if it be not found, it matters not to you. Suppose however that you lose \$ 5,000. Oh, that will break your heart. You search for the pencil, and you also search for the \$ 5,000 which is lost, but there is a world of difference in the manner of search. You search for your \$ 5,000 with a broken heart, but you do not search for the lost pencil with a broken heart. To the Vedantin the loss of the \$ 5,000 is as the loss of the pencil. We will illustrate the point by a story.

In India a sage was passing through the streets of a large city. A lady approached him and asked him to go with her to her house. She beseeched him to be kind enough to visit her home. He went with her and when at home, she brought the sage a cup of milk. Now this milk was boiling in a pot and there was a good deal of cream gathered on the top of the pot, and when the milk was poured into the cup, all the cream fell into the cup. In India women do not like to part with cream, and so it worried her, disturbed her very much to see that nice cream fell into the cup, and she exclaimed, "O dear me, dear me." She added sugar to the milk and then handed the beautiful cup full of milk to the sage. He took it from her, placed it on a table and began to talk about something. The lady thought he did not drink the milk because it was too hot. At last he was ready to leave the lady's house, and she said, "Oh sir, will you not do me the favour of drinking this milk?" Now in India ladies are always addressed as goddesses and the monk replied, "Goddess, it is not worthy of being touched by a monk." She said, "Why, what is the reason?" He replied, "When you poured the milk, you added sugar and cream, you added something

more still, you added 'Dear me,' and the milk to which 'Dear me' has been added I will not have". She was abashed at the answer and the sage left the house.

Giving milk to the sage was alright, but to add "Dear me" was wrong. So Vedanta says, "Do work, entertain desires, but when you are doing something, why should your heart break?" Do not add that. Never, never add that to the act. Do the thing, but do it unattended as it were; do not lose your balance; adjust yourself to circumstances and you will see that when you do a thing in the right spirit, all your work will be crowned with success, most marvellously and wonderfully.

Now to adjust your position, how to remain in equilibrium? The great difficulty with people is that all their relations and connections are unscientific, impure, and loose. Vedanta says that your relations and connections ought to be an aid to you and not an obstacle. Everything you meet in this world should be a stepping stone instead of a stumbling block. Convert your stumbling block into a stepping stone.

You know that if this be a dark room and we enter it, we see nothing at first, but when we keep looking in the dark, all the objects in the dark room will be seen; by keeping an intent watch all the objects will become visible.

Vedanta says that all these connections which are blinding you, which are keeping you from your true Reality or God, you should see through them, observe them, watch them intently, and they will become transparent; you will be able to look through them and be able to see Divinity beyond them. It will seem strange at first, but by and by it becomes practical. By adjusting your position, by looking at things in the right way, all relations, all your connections become as transparent as panes of glass; they do not hinder your vision. Thus Vedanta requires you to adjust your position, so that everything becomes transparent, not an obstruction; now, it is possible for you, if you rightly understand Vedanta, if you comprehend its teaching, it is possible to convert stones not only into transparent panes

but into lenses, into spectacles, aids to vision, not obstructing but adding to vision. The microscope helps, it is no drawback.

If one ton or more of fodder is carried on the back of an elephant, the animal must bear that weight, he has to carry that weight with difficulty and by exerting strength. Here is a ton or more of grass, fodder or hay carried upon the back of an elephant and this weight is a source of trouble and inconvenience to the animal, but when the same grass, hay or fodder is eaten by the elephant, and he assimilates it and carries it as his own body, does not that same burden become a source of strength and power to the elephant? Certainly.

So Vedanta tells you to carry all the burdens of the world on your shoulders. If you carry them on your head, you will break your neck under them; if you assimilate them, make them your own, eat them up, so to speak, realize them to be your own Self, you will move along rapidly, your progress will become wonderful instead of being retarded.

When you realize Vedanta, you see,—O wonder of wonders!—you see God. You eat God, you drink God, and God lives in you. When you realize God, you will see this. Your food will be converted into God. God's eyes protrude every object. A Vedantin's eyes make God of everything. Every object here is the Dear one, Divinity, God facing us on every side, staring at us from every nook and corner, the whole world is changed into a paradise. Thus Vedanta does not make you unhappy by taking away your desires, but Vedanta makes you adjust these desires and makes them subservient to you; instead of being tyrannized by them, it wants you to become their master.

Here is a horse and one man catches hold of the horse's tail; the horse kicks and rears and runs fast, jumps and drags him on and on. Is that a desirous or easy situation? This is the way of the people of the world. Desires are as horses, and they have hold of the tails of the horses and the horses (the desires) drag the people after them and place them in a wretched, miserable situation. Vedanta says, "Do not catch hold of the tail of the horse of desire;

be the master, not the slave or the subject of the situation. You can master the body when you realize your true Self. When you realize the Divinity within, then alone you can master and not otherwise.

There is still another objection :—

Will there not be re-action if we go on concentrating our mind, thought and energy in the way pointed out in this book? Will it not revert upon the brain, will it not weaken it?

No, no, Rama tells you from personal experience that strength and strength alone will come to you day after day; no weakness, but power, vigour, immense power will come to you. A few words must be said as to the method of practice.

In the morning or at any time, when you begin to practise the methods pointed out in this book, your mind will merge into a state of divinity, ecstasy, super-consciousness. When that state is reached, do not continue repeating OM. Stop; let that state remain as long as it pleases; gradually the worldly or body-consciousness will come up of itself. Don't force anything, don't force the repetition of OM. It may be that many of you may be able to remain in that state of super-consciousness for half an hour, perhaps for one, two or three hours or more; but tomorrow you will be able to keep up that state for a longer time. Day after day the time will increase until in this way gradually by slow degrees your spiritual power will increase.

Rama does not advise those who are beginners in this practice to devote more than half an hour to this. Rama advises that they should limit themselves to 20 or 25 minutes of this practice, but those who have engaged in this practice before, will of themselves increase the length of time which they devote to this practice.

In general the rule is that the most spiritually minded and those persons who have already done something in this line of thought will realize more than those who are beginners. The more you are interested and intensified with this thought beforehand, the more you will like to remain in that state for a longer period.

One thing more : when you begin to concentrate the mind, and realize your God-consciousness, some idea or or ideas will spring up before your mind. At that time go on chanting OM and at the same time take up this thread of thought which makes its appearance in your mind and finish it.

At the time when a man is chanting OM and has the Holy Infinite around him, when a man's mind is determined to make spiritual progress, if a worldly thought comes up, that thought ought to be concluded in such a way that it may, in future life, be a state of conduct. Now pay attention to this and whether you have ever experienced these things or not, they will come up, and these thoughts are apt to oppose you and Rama's words will be of benefit.

Suppose you begin to chant OM, and while chanting it, the thought of love or hatred for some object comes up. There the idea was that this thought should not have intruded and obstructed your onward flight. What shall you do with this thought? Take it up and eradicate it, root it out from your mind for ever. How? This thought will be rooted out by knowledge only. The thought of hatred enters the mind, take it up, begin to realize and dissect it, find out its true cause; you will always see that the true cause is ignorance, weakness, this self-attributing 'I' to the body, the idea of 'I am the body, etc.' Ignorance of this kind is always the cause of these intruding thoughts entering while one is concentrating the mind. In such cases, Rama says, analyse these thoughts and through knowledge eradicate them and continue chanting OM. While chanting OM, make strong resolutions and firm determinations to withstand all these thoughts in future, make firm resolutions to overcome all these selfish motives in future. These strong determinations and firm resolutions once made, will build up your character and strengthen your moral sight; your ethical power will be of great aid to you in moving about in the world in your worldly business.

Suppose about half an hour is spent in eradicating that idea, in strengthening and overcoming that thought, in

chanting OM, and suppose all the time is taken up in overcoming that thought or idea and there is no time to get into the state of super-consciousness, never mind. If the super-conscious state be not reached that day, never mind, it will come some other day. If on that day one evil thought has been overcome, your character is strengthened; if you are enabled to resist and overcome temptation in this life, you have a lovely character for the future and that is enough in itself. Thus will your character be formed, and thus will your spiritual powers be enhanced day after day. As to your concentration, let it come or not. Sometimes even hankering after Realization or Truth is a drawback, a hindrance to achieving that state.

Some people say, "O sir, we want some method of concentrating the mind, some method of Realization. We don't want lectures, we don't want reading matter." These people are mistaken. What is the obstruction which clouds your way, which keeps you away from this Divinity, this God-consciousness, Realization? It is your ignorance and what is ignorance? Doubts, misgivings, worldly notions, false ideas, these are ignorance. False ideas, worldly thoughts, evil propensities are ignorance. These are the clouds which obstruct your progress. Lack of faith is ignorance. One who doubts not as to his oneness with God is always in a trance. It is your doubts and misgivings which keep your minds in a wandering condition, it is your doubts which lead you astray. A man who reads such literature, who investigates these matters, who studies, is by slow degrees overcoming all his doubts, conquering all his misgivings; that man when walking, talking, eating or drinking is in the same state as the ordinary man when sitting still with closed eyes and concentrating. There is more power in this ordinary state than in most men in the extraordinary state.

Om!

Om!

Om!

SOME OBSTACLES IN THE WAY OF SELF-REALIZATION

Class lecture delivered in U. S. A.

My own Self in all these forms,

Today Rama will deal with some of the obstacles in the way of Self-Realization.

Question—Does the Self, the doer of actions, remain unaffected? Is the Self cognizant in any actions of persons?

Answer—No. The true Self, the real *Atman*, is neither the doer nor the enjoyer according to Vedanta. If it be the doer or enjoyer, then it could not remain unaffected. The doer and agent in you is the apparent self and not the real Self, and this apparent self again derives all its energy, all its life from the real Self.

This is a very knotty question, and if we begin to enter into the details of the question, it would take about three hours, so Rama will simply give an illustration and then stop.

Suppose in an illusion you see a snake in a corner. You seem to see a snake, but when you go to touch the snake, it is no more a snake but simply a rope; thus the snake is located in the rope, as it were, but in reality it is not. Apparently the rope was the supporter, the upholder of the snake, but in reality the rope did never support nor uphold the snake, the rope gave no quarters to the snake.

Thus from the stand-point of illusion, it is the rope, and the rope alone which is the supporter and upholder of the snake, but from the stand-point of Reality, the rope was never a snake but always a rope and the snake did not exist. Similarly from the stand-point of the intellect and the reasoning self, which is in illusion yet, it is the true Self the *Atman*, God, which supports and upholds all your actions, all your life, all your energies and strength. From the stand-point of your conception or worldly illusion, it is the

Atman only that supports and upholds everything, but from the stand-point of Reality and Truth itself, the *Atman* or the real Self was never the supporter, the upholder or the bearer of any acts, anybody, or anything. Suffice it to say that there are two different stand-points. From one stand-point the true *Atman* does everything, and from the other standpoint the *Atman* is entirely free and never does anything.

Now we may take up some of the obstacles in the way of Realization. We have been discussing this subject for some days, and today Rama will lay before you one of the most dangerous obstacles in the way of Self-Realization. It is criticism; criticism from within and criticism from without.

We will take up criticism from without. Somehow or other most people have an intense habit of criticizing others, and so long as you have this habit of judging others or finding fault with others, or looking on the dark side of others, you will find it very difficult to realize God.

Here is a child. He has no thief in him, and if in the presence of the child a thief enters, he can carry everything away, for the child has no thief in him, and for the child there is no thief outside; and so when you try to detect the thief outside, you put the thief within you.

When you try to discover faults or blemishes in others, you are inviting blame or faults to yourselves. When you fire a gun to shoot another body, the gun will recoil and you will also get a shock, the gun will react against you. When you blame or find fault with others, you will also get some of the fault yourself, for this is the law. *Not to find fault with others is not so much to spare others as to spare yourself.* You must rise above all this blaming, criticizing, fault-finding spirit.

It is very much easier to discover the mote in your neighbour's eye than to detect the beam in your own.

Remember it always that when sending out thoughts of jealousy and envy, of criticism, of fault-finding or thoughts smacking of jealousy and hatred, you are courting the very same thoughts yourself. Whenever you are

that. At a mature age to live upon the milk of the mother is a sin, but for the child it is no sin; the child does that which is not right for you to do, but does that make you hate the child? It is a sin if you do this and consequently you hate the sin but not the sinner.

For the child it is not a sin, for you it is a sin, and then you hate what is a sin to you and love the child. That particular act is a sin from your stand-point but not from the stand-point of the child. So remember always with all sins in the world the same is the case. Regard all those deeds and acts which if performed by you would be harmful or sinful as worst sins, despise and loathe such acts of the world but hate not and despise not the doers of those acts or deeds. You have no right to misjudge them.

There was a great Persian author, Sadi who was famous and whose works have been translated by Emerson in English. He writes that when a boy, he was going to Mecca, the holy land of Muhammad. It was the custom that all the people in such company were expected to get up at dead of night and pray. One night Sadi and his father got up and prayed but some of the company did not. They were sleeping. And Sadi pointed to them and said complainingly to his father, "See, how worthless and lazy they are, none of them woke up and prayed." The father replied sternly to the boy, "O Sadi, O dear boy, it were better for you to be asleep like them and offer no prayer than to be up and offer prayer and find fault with them and criticize them; this is a worse sin than not to say prayers and to worship God."

"If you have done something very charitable and very great, and your fellows have not, if this great deed puffs you up and you find fault with and criticize your neighbours, have you gained in virtue, are you nearer to God? No, you have simply exchanged one vice for another kind of vice; evil deeds and acts given up by you were like so many copper cent pieces which you exchanged for silver dollars; the silver dollar is criticism, this fault-finding spirit. There you are the same, you have one vice left. Originally you perhaps one hundred vices, but now you have but one

vice, but that vice is equivalent to the other hundreds, so it does not bring you any nearer to the true Renunciation.

If the world has not regarded this criticizing and this censuring spirit as a heinous sin, then the world is to blame; but experience proves that *the man who does something wrong but who has a loving heart, the man whose deeds are not pious in the eyes of the world but whose soul is tender, whose mind is gentle, whose spirit is softened and near to God, that man who is mild, that man is nearer to the kingdom of Heaven than other philosophers.*

In the Bible the Philistines were very pious, their acts and deeds were very pious, but those Philistines lacked that tender, kind and loving spirit; these people had this censuring, fault-finding spirit in them, which kept them farther away from Christ than Mary Magdalene, the woman who had to be stoned, a woman whose character was not the purest, a woman who was not immaculate. This Mary Magdalene had not in her this fault-finding, this censuring, this blaming spirit, she had that spirit of love in her and she was nearer to truth, she was nearer to the Kingdom of Heaven than the Pharisees.

In a poem written by Lee Hunt, whose substance is as follows, this idea is brought out so clearly:

There was a certain Sheik. He saw in one of his visions an angel writing the names of people in a book. The Sheik asked, "What are you doing, Sir?" The angel replied, "I am writing out the names of those who are the nearest and dearest and greatest worshippers of God." And then Sheik put down his head and was dejected and he said, "I wish I had been a worshipper of God as others have; I never pray, I never fast, I never attend church, I shall be debarred. I shall not be able to enter the Kingdom of Heaven." The angel said, "Can't help." Then Sheik put another question to the angel and said, "Will you ever put down a list of those who love man and the whole world and not God?" The Sheik said, "Put down my name as a worshipper of man." The angel disappeared. The Sheik had a second vision and in the second vision the angel reappeared with the same book, and when he was turning over

the leaves of the book and had revised it all, the Sheik inquired what he was doing and the angel said he had revised it, he had written down the worshippers of God in order of merit and the Sheik asked if the angel would allow him to look at the register, and lo ! to his great surprise, the Sheik, who had given his name as a worshipper of man, found his name at the top of the list of worshippers or devotees of God.

Is not this strange? No, it is a fact.

If you worship man or in other words, if you look upon man not as man but as the Divinity, if you approach everything as God, as the Divinity and then worship man, then you worship God.

This criticizing, censuring, blaming, fault-finding with men is not worshipping God, this giving away of presents is not worshipping God. In the Bible we are told that people told Jesus about the mother and father who were waiting outside for him. Christ pointed out to the multitude and said, "Behold my mother and my father, look upon the faces of them as upon your own."

You see your own faults and hate not yourself, and if you find faults in your friend, try to keep yourself away from those faults, but hate not. They ate God, recognise the Godhead in them.

Here is a man who is in the service of the state, a man who has to perform some official duties of the state. He conceives the idea of leaving all his state matters and goes to the president and devotes all his time to him and forgets his own duties. Will such a man be kept in office? No, never, he will be turned out.

To worship the president you must take care of your own duties, you must worship, as it were, those acts and deeds which are yours as a servant of the state. Similarly if you make it a point to profess religion in your church and in your rosaries, it is like going to the president and beginning to rub his feet and bowing down before him, but that alone will not do.

To worship God in the best way is to worship the Divinity and God in your friend. When you have reached

the point where you begin to feel the Divinity in the friend, where their mistakes and errors do not keep you offended; their errors and mistakes do not blind you to their Divinity; when that Divinity is in no way clouded, then you will be in a position to realize the Divinity within yourself.

Here is the whole difficulty put in a nutshell. Why do we not find Divinity in the foe? It is because we find fault with him. People must cease to find fault and see Divinity all round. Believe in the Divinity present in everybody, see the Infinity in everybody. Very often we find people like Nero who are very religious, very moral in their youth, yet turn out to be very wicked afterwards. Henry V of England was very wicked in his boyhood, but he turned out to be very good in his after-life. Thus, do not try to stereotype the character of anybody, for some people who are bad today may turn out to be very good tomorrow. Sir Walter Scott was a dunce when a boy, but he was a grand man in after-years. Sir Issac Newton got punished several times for not solving his sums in Arithmetic, but look what he became in after-years. Mary Magdalene was very wicked in her early youth, but later on when she came in contact with Christ, she was a very pious lady. She became a disciple of Christ. The ordinary sinner of today may turn out to be a saint, to be the purest man after a while. Remember that if a man is doing wrong, you have no right to stand against him and hate him. See the Divinity in him, see God in everything and everywhere. If anybody is thinking evil thoughts of you, if other people find fault with you, are you to retaliate? No, no. Never!

When Socrates was in prison and before he was given hemlock, the disciples gathered around him and wanted him to leave the prison and escape; they wanted to bribe the jailor and send him off. Socrates asked them whether bribery and breaking the laws of the state were lawful? They said, "Never." Then he asked, "If this be not lawful, why ask me to escape, why ask me to do what is unlawful?" They said, "These people have done wrong, they have not exercised the law in the proper way, and so

it will not be wrong to escape." And he said, "Do you want me to retaliate, to break the law, to do that which is unlawful because others break the law? If I break the law, it can never correct the error, it can never be consistent with the statement made by you before—that law-breaking is never lawful. Two blacks never make a white. If others criticize and blame, why should we do so? If we do as others do, we simply add to the original wrong and matters are never mended."

How do criticism and evil thoughts injure you? They injure you only when you receive them; if you do not receive them, they will not injure you. Just as if some one sends you a letter and you receive it, it will be either good or bad in its effect upon you. But if you do not open the letter, if you do not receive it or if the letter is left in the post office, it is sent back to the sender. Similarly if other people send evil thoughts and you do not receive them, then those evil thoughts are sent back; but by receiving and accepting these thoughts you pervert matters. Receive not their criticism. How? By asserting your Divinity, by keeping in your Centre, by living in the Spirit, by realizing God.

The following is a poem which was written when the mind was no mind. The substance of the poem is to feel the presence of God, to bring God close to you; when these walls, these veils, these masks of criticism are no more in your body, they are removed in others, and God is felt.

So close, so close, my darling, close to me.

By darling is meant God, the Infinite.

The same is it that makes the hair grow, the same is it that makes the blood flow in the veins, the same is it that gives you the power to see or to speak. In your speech is God, in your seeing is Divinity, in your act of hearing is Divinity present and that Real Self, that Divinity of which you are so full is the same Divinity appearing in your friend, your brother, your relation and your enemy. There are no enemies when you feel Divinity. When you shut your eyes to Divinity, then foes come. Feel, feel that bliss which you seek; that Divinity is so close, so near to you.

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joyce, rejoice! the objects of your desires, consciously
 consciously, have God for their object. Have not
 all happiness for their object and is not happiness
 ?! realize.

- o close, so close, my darling, close to me!
- bove, below, behind, before, you be.
- around me, without me, within me, 'O me';
- How deeply, immensely and intensely you be.
- My baby, my lover.

All ties broken, all other connections snapped, all ideas of *meum* and *teum* left behind, all worldly connections put up in the background.

Divinity and Reality so prominent, the Self realized to such a degree that all selfish ties are snapped; this was the realization. So long as those ties remain most pronounced for you, realization is not there. That is the law. There is wondrous truth in the words of Christ, "Sell all thou hast, give to the poor and follow me," but the people are afraid.

O modern civilization, you must recognize and realize the truth in the doings and sayings of Christ. *Here is Vedanta telling you in strong language that you cannot simultaneously serve both God and Mammon.* The moments of realization are those when all thoughts of worldly relations, worldly connections, worldly ties, worldly property, worldly desires, worldly needs are all melted into God, into Truth.

- My baby, lover, father, sister, brother,
- My husband, wife, my friend or foe, my mother;
- O sweet my Self, my breath, my day, my night,
- My joy, my wrong, my right.
- Gay garments of love, thou changest a right.
- How charming are the colours at daybreak put on.
- O Truth, O Divinity, O God, I have nothing else.
- I have no ties and my relation is only with Thee.

I never waver. If I am careless, it is but teasing, teasing my loved one, for I have to tease only Thee.

"O home, sweet home, my bedstead, my support." Please fill your souls with the idea that the Divinity is your bedstead to lie down upon.

Feel that you lie upon God.

Hold on just a moment, I see what I bought,
O see the Almighty I am; I forgot.

The thing purchased or bought that I am, that is
my Self. That which you purchased is what you have
always been.

The dazzling glory, my chariot of Sun.
Quintessence of Godhead, restorer of sight.

Om!

Om!

Om!

I AM ALL LIGHT

*Lecture delivered on January 13, 1904, in Denver,
Columbia, U. S. A.*

My own Self in the form of ladies and gentlemen,

What is the real Self? The body is not the real Self, nor is the mind the real Self, nor is this life the real Self. How do you know that the world is? Through your consciousness. Even your consciousness undergoes three kinds of changes or moods. There is the waking consciousness, there is the dreaming consciousness and there is also the deep sleep consciousness. Your consciousness being like a thermometer or barometer, it gauges the temperature or the pressure of the world.

The consciousness in the wakeful state indicates that the world is solid, rigid, set in its laws and rules. The verdict of consciousness in the dreaming condition is quite different. But the dreaming and sleeping conditions are just as strong as the waking condition. Again we see that your sleeping experience takes just as much time as the waking experience. In your life you sleep just as much as you wake. A child is, so to say, all the time asleep. All the world undergoes that experience. The reading or verdict of our consciousness in the wakeful condition is flatly contradicted by the verdict of consciousness in the deep sleep or dreaming state.

Now that which is the same yesterday, today and for ever is real. This is the criterion of Truth accepted on all hands. That which persists is real. This consciousness takes three different forms from the subjective stand-point. In the wakeful state this consciousness identifies itself, with the body, and when you use the word 'I' you understand by it this body, this consciousness. It assumes quite a different state in the dreaming condition. You become changed. *The dreaming subject is not the same as the waking subject.* You find in your dreams that you are poor, whereas

you are rich. You find yourself surrounded by enemies, your house is destroyed by fire and you barely escape alive. In your dream you may have taken some water, but when you awake, you find yourself thirsty. The dreaming subject is different from the waking subject. So the consciousness assumes one shape in the dreaming condition, and another in the waking condition, and it takes a third shape in the deep sleep condition. Your consciousness then identifies itself with nothingness. You say, "I slept in sound that I dreamt nothing at all." In the deep sleep condition there is something in you which keeps awake all the same, which does not sleep. That is your real Self. That is distinct from the objective consciousness, that is pure Consciousness. That is your Self.

A man comes up and says, "At 12 o'clock last night I was on Broadway Street and I saw nothing. There was not a single individual there at that time." We ask him to put down in black and white the statement that there was not a single individual present on the said street at such a time. The man says it is a true statement, for he himself was an eye-witness. Then the question is put, "Are you nobody or somebody? In order that we may accept this statement on your authority, it is self-contradictory. You must be present there if it is true."

When one is in the profoundest slumber, on waking up he says he dreamed nothing. We say, brother, you make this statement that there was nothing there, but in order that this statement may be correct, you should come forth as a witness. If you had been really absent, wherefrom this evidence that you give? There is something in you which is awake even in that deep sleep. That is your real Self, that is Absolute Will or Absolute Consciousness.

See how the whole world expands from it. Look at rivers. They have three states. One that of a glacier, the other that of small rivulets and brooks. The snow has thawed and the river is in a very soft, quiet, gentle condition. The third condition is when the river has left the mountains and gone into the plains and becomes very

turbulent, filled with mud. These are the three conditions of the river.

In the first condition in the mountains, the image of the Sun was not seen in the snow. In the second and third it is seen. In the second state the river was not navigable, it was not of any practical value, but still it was very beautiful. In the third condition it is navigable and the fields and valleys are fertilized also. So we see there were two things present; one was the Sun and the other, the river.

One is the Sun of suns in you, which is God in the deep sleep condition. That Sun of suns shines upon the congealed snow; that Sun of suns is the witness, the motionless, the unmanifest. When the Sun keeps shining on that nothingness in you for sometime, say in the deep sleep state, the Sun of suns in you keeps itself in a shining, heating condition, making the causal body in you melt, and from that nothingness flows out the dreaming condition. This is what the Bible says, "God created the world out of nothing." There was God and that which is called nothing in the first place. Just as the Sun creates the rivers out of the snow, the Sun of suns, the God in you, shines upon the seeming nothing—which the Hindu calls *maya*—and outflows the subject and the object. The subject means the perceiver and the object is that which is perceived.

The dreaming experience is to the wakeful experience, as the tender, small rivulet is to the mighty river. They say that man is made in the image of God. In the deep sleep you have no ego in you, while in the dreaming and wakeful conditions you have. In the dreaming and waking conditions you have the reflection of God. The real Self is God, the Sun and not this reflected image. In dreams you see all sorts of things. In order to see anything, we require a light. Now what is the light in the dreams? Is it the light of the Moon, the light of the stars or the Sun that enables us to see things? No. Now what light is it that enables you to see all sorts of things in dreams? It is the Light within you. It is the same Light which makes every object visible. This Light which enables you to

see all sorts of things in the dreams simply shines free in the deep sleep state. It makes the objects in the dream visible, so that *Light remains constant in the deep sleep state as well as in the dreaming state.* So in the dream you see the Moon, the Moon as well as the light of the Moon owes its existence to the Light within.

Today it has been proved that you are all Light. You are the Light of lights. Just as in the stream, you know that the Sun which is at the source is the same as at the mouth, so the real Self in you is the same in the deep sleep, the dreaming and the wakeful states. That thou art. Identify yourself with that Reality within, then you are strong, full of power. If you identify yourself with fickle, changeable things, it is like a rolling stone gathering no moss. The Sun is the same at the source, the middle, and the mouth of not only one river, but it is the same for all the rivers of the world.

That Light of lights in you is the real Self of the deep sleep, the dreaming and the wakeful states of all the people in the world. *In reality that Light is not different from the objects upon which it shines.* You are that Light of lights. Dwell upon this idea that you are the Light of lights. That I am I. I am the Light of lights. Identify yourself with the Light of lights. That is your real essence. No fears, no frowns, no sorrow, everywhere it is that. The Light of lights, the constant, the unchangeable, the same yesterday, today and for ever. I am the Light of lights; the whole world appears as mere eddies and waves, as mere ripples and rings.

The following method will be found extremely beneficial towards lifting the veil enveloping the 'little self'.

People say 'when you walk, have a friend to talk.' This is fallacious for the following reasons :—

First—When we walk alone, our breath is natural, rythmical and conducive to health. For this reason, Kant towards the close of his life always walked alone to keep up a good harmony of breath, and he lived up to the old age. When we walk alone, we can breathe through the nostrils, but when we are talking, we have to breathe

through our mouths. Breathing through the nostrils is always invigorating and gives strength to the lungs. God breathed into the nostrils of man and not into the mouth. We may exhale through the mouth, but we should always inhale through the nostrils. The air that enters the lungs is sifted by the hair in the nostrils.

Second—When we are walking alone, we are in the best mood to think, and sublime thoughts just seek us. Lord Clive somehow stumbled on this secret and used to walk up and down when he had to think upon a most intricate problem in Indian politics. Thus walking alone is extremely beneficial in intellectual culture. When we are walking in company or when we are walking with people who are all the time forcing their ideas on us, we shut out upon ourselves the original and sublime thoughts which had to visit us otherwise.

Third—From the spiritual stand-point, when walking alone, the mind shakes off the dividing forces and the discordant elements and gets its centre; and imagination which is the relaxation of the soul, finds an opportunity to enjoy itself. The whole system is invigorated.

Make this auto-suggestion to yourself that you are happiness incarnate—"I am the Light of lights." That is the idea which is to be emphasized in cultivating our higher faculties. Walking in the moon-light or early in the morning has indescribable benefits connected with it. Walk towards the setting or towards the rising Sun, walk on the banks of rivers, walk where the cool breeze is playing, and you will find yourself in tune with nature, in harmony with the universe.

Om!

Om!

Om!

to Vedanta, may be turned into a religious act. Even diseases are deified.

When smallpox visits a house in India, they never worry, never do anything, they rejoice. Is it not wonderful? They have all sorts of music, it is a most religious occasion. Divinity is worshipped by each and all in the house. They have no grief, no anxious desires. When child is cured, they celebrate the worship of the Divinity by giving away money, and beating drums and making great show of joy and happiness, expressing their gratitude and love to the divine universe. Now-a-days these ceremonies have lost their significance to the masses. Whether the people understand that or not, Rama knows the meaning and puts all that to the best use.

Rama recommends one thing to every one of you. Early in the morning when you get up; you are walking or doing anything else, keep your thoughts always at home. Keep yourself always in Centre. Be not Centre out. Just as the fish live in the ocean of water, just as the birds live in the ocean of air, just so you live in the ocean of light. In light you live, move and have your being. Even when it is dark, it is light then according to science. The inner light is always present. In the deep sleep state, light is present. In order to aid concentration, in order to rise to the highest summit of realization it is found absolutely necessary for beginners to associate their being with light.

We do not worship light as a material thing, as the Roman Catholics do with their idols. As a most decided step which is calculated to bring you realization of Self, it is preached over and over again in the Hindu Scriptures that you must begin by continually contemplating the Light of the world as yourself. When you are chanting OM, feel that you are Light, Glory. Light you are. This idea which is so scientifically brought about in the Hindu Scriptures, was stumbled upon by all the prophets. Christ said, "I am the light of the world." Mohammad and all the great saints spoke in the same way. As light you permeate all things. These ideas are to be constantly kept before one and in that way you are always in touch with

Divinity. Thus with the Hindu, everything is done from a religious stand-point, always in harmony with the Spirit.

Willing or unwilling, all the forces of nature are bound to bring man to the realization of Self. Favourable as well as unfavourable circumstances make no difference whatsoever. Just as in walking we raise one foot when the other is brought down, pleasure and pain continually following each other—this process is working throughout the whole universe. *Those people are really happy who keep themselves above worldly pleasures and pains.* Both of them are to be avoided and therein lies true happiness. One is as welcome as the other. Worldly pleasures and pains do not appear to him as being different, one is as acceptable as the other to the man who rises above them. *In the womb of every pleasure is pain present, and in the womb of every pain is pleasure present.* He who takes up the pleasures must take up the pains also. They are inseparable. The way to true happiness is to rise above them. Enjoy the Self all the time. That man is free who can enjoy the pleasures as well as the pains. Live in the real Self always, and nothing can mar your happiness. All nature pays homage to the man who is free, the whole universe bows down before him. I am That, there you are free. Whether this is appreciable today or not, it remains a stern reality, and it must be realized sooner or later by all. The chanting of SOHAM and OM is simply to keep you in the truth. The greatest fall is to be brought down to the plane of causality. The very moment one begins to reflect upon the causes of the *phenomēna* in the world, from that very moment one falls. A child is above causation; he enjoys everything and cares not for reason. So he is cheerful and happy. He is above the plane of causation and causality. Instead of falling into the plane of causation, you must rise into Divinity. 'I am simply the witness of the *phenomēna*, never entangled in them, always above them.' All these phenomena are simply harmonic vibrations, the upward and downward motions of the wheel of raising and bringing down of the step. The object is to make you rise above causation and not to bring you

down. Continuous struggles and efforts have to be made to rise above the plane of causation. Live in your Godhead and you are Free, your own Master, Ruler of the universe. /

Om!

Om!

Om!

SOHAM

Lecture delivered on June 10, 1903 in U. S. A.

My own Self in the form of ladies and gentlemen,

There is a very useful *mantram* which should be familiar to everyone. It is SOHAM. The meaning of 'So' in the English language is 'such,' but in the Sanskrit language 'So' means 'that' and 'that' always means God or Divinity. So the word 'So' means God. In India the wife never calls her husband by name. To her there is only one man in the world and that is her husband. She always calls him "that," as if there were no one else present in the whole universe. Consequently to her he is always God and God is always in her thoughts. Thus to Vedantins the word 'So' always means God or Divinity. There is but one reality, my Self. That thought should be constantly kept in mind.

Ham in the Persian language means 'I.' Drop the 'H' and supply the 'I' and we have So-am-I, That am I, God am I, Divinity am I, and God is always speaking through me, for that is All there is. OM is also contained here. Drop the S and H, we have OM. Soham is the natural sound which comes from the breath, and all the time we should have the full significance of the word continually in our minds. Keep watch over the breath and make the breath harmonical through this *mantram* SOHAM. It is a physical, mental and spiritual exercise. While breathing there are two processes involved, going in and coming out, inspiration and expiration. When inhaling 'So' is said, and then exhaling, 'Ham' is said. Sometimes a beginner finds it more convenient to chant SOHAM than OM. It embraces both. When not chanting aloud, meditate upon it, internally and mentally dwell upon it, all the time breathing quite naturally. This is the real kind of auto-suggestion, which leads one away from the hypnotism of the senses and brings one back to Godhead. That am I.

There is harmonious motion going on in the universe all the time. The word 'So' in Sanskrit also means the Sun. The Sun am I. I am the giver of light; I receive nothing but give all. I am a giver and not a receiver. Supposing we are the recipients of very unkind letters from others, and of severe criticism from jealous persons. Are we to be disturbed and feel sorry and worry about it? No. Rest undisturbed in your Godhead. *Think kindly and lovingly of those who are trying to harm you most. They are your own Self and to your own Self you can only give good thoughts.* I am the Sun of suns. Light, Glory, Power am I. Who is there to injure me? My self cannot injure the Self. Impossible. Rise above the little false opinions of others. Let God always speak, think and act through you. Rest at peace in your Godhead. I am the Sun, the giver of Light to the world.

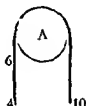
Feel perfect strength. You see all our difficulties are due to our regard of self, of our little self as bound by space. This is the thought which weakens and kills us. In order to remove this disease, anybody or everybody is to sit down naturally in a room and there weep or cry, beat his breast and say, "Out demon, out, out demon, out." Put yourself in a state as if this body of yours were never born; you are the Divinity, you are not this. If you keep yourself confined within time and space, the designs of other people and other men's thoughts will molest you. This body that you are addressing is hallucination. I am God. Do you mark that? Believe in reality more than in false opinions. Divinity you are. Evil thoughts and temptations have no right to enter your holy presence. What right have they to make their appearance in your presence? Sacred, holy you are. Feel that. Where is the disease? Expect nothing, fear nothing, feel no responsibility. Do not take to your work as in duty-bound. What is duty? Duty is your own creation. Take your work as a noble prince. Everything should be like a plaything to you. Do the work before you cheerfully.

Diseases are of two kinds. We call them in Indian language *Adhyatmic* (internal) disease and *Ashtak*

(external) disease. Literally it means demon-disease and fairy-disease, giant-disease and woman-disease. What is the meaning of this? Oh, the fairy-disease or female-disease is the one which rises from within us. Desires within us, our wishes, our attachments, our yearnings are the fairy-diseases. And the giant-diseases are positive diseases, are those which befall us through the actions or influences of others. Well, how to cure a man. They say, do not bother yourself about the male-disease, about what is called the *adbhibbantic* disease, demon-disease or outside disease. Do not bother yourself about that. The very moment you cure yourself of your weakening desires the very moment you rid yourself of those, the outside diseases will immediately leave you. But the people in this world make a mistake, they do not attend to their own work. They do not attend to the part of the difficulty which is created by their own desires. They begin to fight first with outside fears, so they begin at the wrong place, they want to fight with the circumstances first. They want to remove the male-disease, the disease which comes through the influence of others. Vedanta says that your desires are your weaknesses, everything else will be decided for you. Here is the female part in you. This is what attracts the outside influences. Just as one dog has a piece of flesh in his mouth, other dogs come to fight for it. When you get rid of your weakness or female-disease, the male-disease will immediately leave you. The nature of this female or fairy disease ought to be further explained. Here is somebody. If he is perfectly pure, if he can keep himself perfectly above all temptation and realize the God-head within him and be ready to say, "Get behind me, Satan, I will have none of thee," to him Rama makes a statement. To him nobody's desires in this world, no one's thoughts, evils or temptations of none in this world will do any harm. No force can molest him or bring him down in the least, because he has got rid of the demon-disease or fairy disease. The very moment we make ourselves weak, and begin to desire fleshy enjoyments, what happens? Evil thoughts of all foes take the shape of this

temptation or that and devour us. If you want to enjoy peace and perfect happiness, if you want to realize your Divinity, the lower nature must die. In this death is life, in this death is Life. Now here feel yourself to be God. Free yourself and when you have to attend to that business, attend to it with a cool head, with a sedate, secure spirit.

I desire nothing, I have no need, no fear, no expectation, no responsibility.



This circle A is a pulley and on this pulley hangs a very fine silk thread, and to the ends of the silk thread are fastened two weights, one is 10 and the other 6. Now to this smaller weight we add another weight 4. Six plus four makes ten, so we have 10 on one side and 10 on the other side. Balance. They will not move at all. Well, now supposing we take away the weight 4, and then we have left 10 on one side and 6 on the other side. The weights are not balanced. What will the consequence be? The 10 will go down and the 6 will rise. After a second, we add this weight 4 to the weight 6. There we make both the weights equal again on both sides. Then what will the consequence be? So many people state that it will be balanced, but that is not so, it will go on moving. At first sight it seems that after one second when the weights are balanced, the motion will also be balanced. When Rama lectured on the subject in the university, all the students had to say that it would stop, but when the experiment was shown or explained to them, it gave them light. Even when the weights were made

equal, it went on running, did not stop. Thus in the beginning we see that if the weights are made equal, it will rest, the original rest will be preserved. But when once motion has been started and we make the weights on the two sides equal, the motion will not be arrested. If we allow the weights 6 and 10 to operate on two sides for two seconds, and after two seconds we add the weight 4 again, though that would make the weights on two sides equal yet the motion would not be balanced, would not be arrested. So, if after three seconds we make the weights equal, still the motion will not be stopped. One difference we mark at the close of the first second, the velocity or speed of the weights must be 4 feet per second. If the unequal weights moved on for one second, the resultant velocity is 4 feet and if the inequality continues for two seconds, the resultant velocity will be 8. If the unequal weights be allowed to operate for 3 consecutive seconds, the velocity will be 12, and at the end of 4 seconds, it will be 16, etc. We see that if the weights are kept unequal, the consequence is that at the close of each second, there is a difference in velocity, 4 plus the original velocity. So the velocity that has already been acquired remains the same. We see that if the weights were made equal in the beginning before the motion was started, then the weights being equal there will be rest. If the weights are equal after the velocity 4 has been acquired, then the equality of weights will prevent any further increment of velocity, and if the weights are made equal at the end of the 2nd second, then the result will be that the acquired velocity will be 8, but there will be no further increment to this velocity, and after the 3rd second the acquired velocity is 12, there will be no further increment to the velocity. The increase in velocity at the end of the first second is called acceleration. But we see here another thing. When the weights on two sides are made equal, there remains no force acting upon the bodies. If there be no force acting upon the bodies, there cannot be any change produced in a state of rest or motion. There is no change produced in rest or motion, if there is original rest, and we make the force 16 at the end

side and 10 on the other, but if there has been motion in the weights for one second, and the weights are made equal, according to this law the original acquired motion will remain there. It does not disturb the original rest or the original acquired velocity, but the equality in the weights will prevent further change in the velocity. So if at the end of the 2nd second we make the weights equal, the original acquired velocity will remain there. So at the end of the 3rd second, the original acquired velocity being 12, the equality of weights will prevent any further increase in velocity.

So we come now to the case of a man of Realization. Realization is simply the equality of weights on both sides. Realization is making the weights equal, taking away the inequality from within you. It is making you free of external circumstances. It is saving you from being at the mercy of winds and storms. Realization frees you from outside influences. It makes you stand by yourself. This being done, all further what we call acceleration is stopped, but the original acquired velocity remains there. The original acquired velocity is what we call inertia or *Purva adhyasa*. That remains there. That will have its way. We see that this Realization was achieved by some people, in whom the original acquired velocity was very, very small, and through their bodies great works were not performed. But there are other people whose original acquired velocity is wonderful, marvellous. They are free, but their bodies will be in continuous motion. Their bodies will be doing wonderful deeds, great and sublime actions. Work is another name for Realization.

"Pleasures wrapped up in duties garments," says Dr. Anthony.

Realize your Divinity and everything is done.

Om!

Om!

Om!

AIDS TO REALIZATION—PRANAYAMA

Lecture delivered on March 8, 1903, in U. S. A.

My own Self in the form of brothers and sisters,

Today Rama will discourse on certain matters which will be of great help to those who have listened to his previous lectures. We will take up *Pranayama* first. *Pranayama* literally means "control of breath." The Hindu books on Yoga give eight principal methods of controlling the breath. But Rama will lay before you only one method known as *Pranayama*, a very important method of controlling the breath. You will put the question: what is the use of controlling the breath? In answer to that Rama simply says, "Learn this method of controlling the breath and put it into practice, and your own practice will show that it is extremely useful, highly beneficial." Whenever you feel dizzy, whenever you feel in dumps, in blues, dejected, crest-fallen, whenever you feel put out, practise *Pranayama*, which Rama is going to lay before you, and you will see that immediately you are rested. You will find the immediate use of this way of controlling the breath. Again when you begin to write on any subject, when you begin to think on any subject, and you find that you cannot control your thoughts, practise this *Pranayama* and immediately you will marvel at the powers you attain. Everything is in order. Everything is put in the most desirable state. These are the benefits of *Pranayama*. It will cure you of many physical diseases. You will be cured of stomachache, heartache, headache by *Pranayama*. We will now see what is that. In this country people are trying to control the breath this way or that, but Rama lays before you a method which has stood the test of time, which was practised in India in the most ancient days, and which is practised there even today, and all those who have practised it there from the most ancient times to the present time, have found it highly beneficial.

Well, in order to practise *Pranayama* you must sit in a most comfortable, easy position; to sit cross-legged is the most comfortable posture, but this posture will kill you, a West Indian. You may sit in an easy chair. Keep your body straight, back-bone stiff, head up, chest out, eyes front. Place the right hand thumb on the right nostril, and inhale the breath slowly through the left nostril. Go on inhaling slowly, until you feel at ease, go on inhaling as long as you conveniently can. While inhaling, let not the mind be vacant. While you are inhaling, let the mind be concentrated on the thought that all omnipotent, omniscient, omnipresent Divinity is being inhaled, that you are drinking Divinity, the Godhead, the whole world, the whole universe. Well, when you think you have filled in the air to your best, then close the left nostril, through which you were inhaling, by finger; thus when you stop both nostrils, let not the breath escape through the mouth; keep the inhaled breath within you in the lungs, in the stomach, in the abdomen; all the cavities being filled with air, the air which you have inhaled, and when the breathed air is in you, let not the mind be vacant, let the mind be centred in the idea, in the truth that you are Divinity, the Almighty God that fills, permeates and pervades everything, every atom and molecule in the universe. Feel that. Put forth all your energies to realize that idea, apply all your strength to feel your Divinity. Just as the breath fills your body, so realize and feel that you are the truth, you are the power Divine that fills the whole universe. Feel that. You try to concentrate your minds on that. When you think that you cannot hold the breath any longer, then keep the left hand nostril shut, open the right hand nostril and through the right hand nostril, slowly, gradually exhale. There let the mind not remain at rest, let it work, let it feel that just as the breath goes, the impurities of the stomach are being driven off, so is all impurity, unchastity, all that was unclean, all that was wicked, savouring of wickedness, all ignorance is exhaled, driven off and deserted. All weakness is gone; no weakness, no ignorance, no fear, no anxiety, no pain, no worry,

no troubles, all ceased, have gone, left you. When you have exhaled, when you have breathed out so far as you most conveniently can, go on exhaling so long as you conveniently can, and when you think that you cannot exhale any longer, then try to keep all air shut out with both nostrils open. Take off the hand from your nose; don't allow the air to come in for sometime, for so long as you can, and while by your efforts the air is not allowed to enter the lungs through the nostrils, let the mind be again at work and let it feel, let it be exerted to its full power and strength in realizing that this is the unlimited Divinity. All time and space is thought by me—as my own real *Atman* Self. Feel that this Divinity is beyond time, space and causation, is not limited by anything in this world. It is beyond imagination, beyond thought, beyond all that, beyond everything, not limited, everything is contained in it, everything is limited by it, the *Atman* or Self cannot be limited. Feel that.

Thus you mark that in this *Pranayama*, as laid before you so far, there are four processes, both physical and mental. The first process was inhaling. The inhaling part was the physical process, and the idea, the way of feeling and thinking and applying your mind and exerting your energy to realize that Divinity, that Divinity am I, Divinity is Me—this idea was the mental process connected with it. Again, while you kept the breath in your lungs, there was a double process, the physical process of keeping it in your lungs, and the mental process of feeling that you were the whole universe, and in the third process you exhaled through the right nostril and threw off all weakness; firm determinations to keep yourself rooted, established, seated in the Divinity, never to allow any weakness or any demon temptation to approach you, and then there was the fourth process of keeping the breath outside. Thus the first half of *Pranayama* is done so far up to this fourth process. One half is finished. After going through this fourth process, you may take a little rest. Then allow the breath to fill your nostrils, as it may. Inhale and exhale just as you inhale and exhale rapidly after taking a

long walk. This natural inhalation and exhalation which will go on very rapidly is *Pranayama* by itself. That is the natural *Pranayama*. So after taking rest this way, after allowing your lungs to inhale and exhale for sometime, begin again. Now begin, not with the left hand nostril but with the right hand one. Mental process is the same as before. Only the nostrils are changed. Inhale through the right hand nostril, and while inhaling, feel that you are inhaling Divinity, and after inhaling to your fill, so long as conveniently you can, keep the breath within you, and again, when the breath is within you feel that you are the breath and life of the whole universe, you fill and enliven the wide world, and after that exhale through the left hand nostril, exhale through the nostril through which you inhaled in the first half of *Pranayama* and feel that you are driving off, just as the sun drives off the mist, fog, cold, darkness; so feel that all weakness, all darkness is being driven off from your mind. No mist, fog, darkness or cold. And then keep the breath outside your nose, and try to elongate and lengthen every process. Altogether we have got eight processes in this. The first four processes form one half of the *Pranayama*, and the last four form the second half of the *Pranayama*. Try to lengthen every one of these processes as long as and as much as you can. Here is harmonious motion; just as a pendulum has got double oscillation, so here you have to make a pendulum of your breath, harmonious motion. You will see by your own experience that you gain immense strength. Most of your diseases leave you; consumption, diseases of the stomach, blood diseases, and almost every disease will leave you if you practise that.

Well, Rama finds that when people begin to practise *Pranayama*, most of them fall sick. The reason is that they do not adopt the natural course. They begin to inhale and exhale for such a long interval that makes them sick. Be natural in every part of this breathing process. Make efforts, do your best to lengthen every process, but do not fatigue yourself. Do not work much yourself. If after performing only the first two processes, say,

may learn the method and apply it to their own prayers. If you think that these typed papers are of any good, you can get them printed, anyone of you for your own use. This is a form of prayer. It is not a prayer in the sense that it begs, asks or seeks anything from God. It is a prayer in this sense that it enables you to realize your Divinity. Most of you have got that red book on "Realization" by Rama. Well, this paper is on same line as that book. This paper, meaning the one entitled *Soham* at the end of this lecture, you can keep in your pockets all the time, and whenever you feel that the circumstances of your position are too much for you, whenever you feel the burden of cares, worries, anxieties of your everyday life weighing you down, take up this paper, sit in solitude and begin to read it in the way which Rama will illustrate tonight.

Sit at your ease. Sit in the same way as you were asked to sit when practising *Pranayama*. You may close your eyes, begin in a prayerful mood or keep your eyes half closed, just as you wish.

"There is but one Reality, OM! OM!! OM!!!"
Read that and lay aside the paper, let it rest there. "There is but one reality." You know that, that is the truth. All those who have taken interest in Rama's lectures know that that is the truth, and when you are convinced that that is the truth, *feel* it. There is but one reality. Say that in the language of feeling, say that with your whole heart; melt in the idea. "There is but one reality," OM! OM!! OM!!! Now see, after writing this verse—"There is but one reality" there is written opposite to it OM! OM!! OM!!! What does that signify? That signifies that when you have filled your heart, saturated your mind with the idea that there is but one reality, instead of reading out all these words, one, two, three, four, five, say only one word OM, as this one word represents the whole idea for you. Just as in Algebra, we represent big quantities by x or y , a or b or some other letter, so when you have read out this thought—"There is but one reality," this name OM, which is the holy of holies, this name OM possessing the highest powers of

Divinity or God, should be chanted, and while chanting it feel the idea that there is but one Reality, while your lips are chanting OM, your whole soul should feel the idea, there is but one Reality; but at present to you the words "There is but one Reality" are most probably mere jargon, they convey no sense to you. If you have heard Rama's lectures, you must know that there is but one reality. It ought to have a concrete meaning to you. It means that all this phenomenal universe, which dampens our spirit and mars our joy, all this phenomenal universe of difference is no reality, the Reality is only one, all the circumstances are no reality. This is the meaning. The reality is only one and these baffling circumstances are no reality. Those who have not tried this experiment and have frittered away their energies, alone deny the existence of this one Reality. It is just as much matter of experience as any experiment performed in any laboratory, it is a solid, stern fact. When you melt your mind, when you lose your little false self in the Divinity, what is the consequence? The consequence is (mark these words of Jesus of Nazareth) that if you have a mustard seed worth of faith and bid the mountain to come, it will come. Live that Reality, feel that Reality and you will see that all your circumstances, all your imminent dangers, all the troubles and anxieties that stare you in the face, are bound to disappear. You put more faith in the outside phenomena than in the Divinity, you make the world more real than God. You have hypnotized yourself into a rigidity with regard to outside phenomena, and thus it is that you involve yourself in all sorts of sickness and trouble. Take up this paper whenever you are much dejected, and feel that there is but one Reality. See that this one statement is a higher statement than all the so-called truths insinuated in you through the books. All the so-called facts which you believed to be facts, are simply an illusion, a delusion hypnotized into you by the senses. Be not dupes of the senses. Somebody comes and finds fault with you and criticizes you; another comes and abuses you, another comes and puffs you up and flatters you; all these are not facts, all

these are not reality; the Reality, the stern fact you should feel. When chanting this, bar out and drive out, dispel and expel all the belief that you have put into the outside phenomenal circumstances, put forth all your energies and strength on this fact, "There is but one Reality" feel that. "There is but one Reality" OM! OM!! OM!!!

Well, oftentimes you will see that reading out for the first time the idea of "There is but one Reality" will make you cheerful and happy, will keep you above all pain and difficulty; but if you feel inclined to read further, you may, otherwise it is enough, if you can put into practice only one sentence of that paper in your pocket. If you think you require some more strength, read the next sentence, "That Reality is Myself." Now it comes nearer home. Oh, my neighbour is not different from me, I am present there also. That Reality is Myself. OM! OM!! OM!!! Mark, some people say that when you are chanting OM keep your hands closed or do this or that. But there is no restriction of any kind. Feel the idea. It is not necessary when concentrating to throw yourself in any definite position. No restrictions. When you are feeling, feeling and trying to breathe in and take in the idea, then care not about the body, be not concerned about what the people will say. If you are inclined to sing, go on singing. If you are inclined to lie down, lie down on the floor. Feel the idea. If your hands strike that way, let them strike. No restrictions as to the body; feel the idea. Here comes the idea 'Omnipotent,' dwell on it. This paper, is for those who have attended the lectures. Those who have not, will of course not find it of much interest. Those who have attended the lectures will know that the real *Atman* is all power, the Self Supreme is omnipotent. With regard to that, everything in this world is being done through the *Atman*, just as through the Sun is everything being done on this earth. The wind blows on account of the Sun, the grass grows on account of the Sun, the river flows through the Sun, people wake up on account of the Sun, the roses bloom on account of the Sun. Similarly it is on account of the *Atman*, on account of the Omnipotent Self Supreme

that every phenomenon is taking place in the universe. 'Omnipotent,' 'Omnipotent,' OM! OM!! OM!!! Thus all the doubts which weaken and baffle you, all the misunderstandings which make a coward of you, have no right to make their entrance into your holy presence, feel that you are Omnipotent. *Just as you think, so you become. Call yourself a sinner and you must become a sinner; call yourself a fool and you must become a fool, call yourself weak and there is no power in this world that can make you strong.* Feel that Omnipotence and Omnipotent you are.

Then comes 'Omniscient.' Take up this idea, let the mind dwell on that thought, sing OM. The word OM stands for 'Omniscience,' so chant OM. The word or formula to be chanted is OM; 'Omniscience' 'OM! OM!! OM!!!' Proceed this way and let those wrong notions which hypnotize you into ignorant fools, be dispensed with. The most direct road to Godhead is that.

Take up the similar idea 'Omnipresent.' Feel that you are not finite, not this little body, you are not this little self, this *Jiva*; this ego you are not. That which permeates and pervades every molecule and atom, that is your Self. Bear in mind not the least doubt about it. Omnipotent, Omniscient, Omnipresent that I am, that pervades everything, all bodies are mine. OM! OM!! OM!!!

Well, Rama need not dwell on the remaining sentences, they will simply be read out to you. *Practise this method and Rama is strong if you do not realize Divinity and truth in our work.*

"Perfect health is me."

If that body which you call 'mine' is sick, leave it aside, do not think of it, feel that you are healthy itself, perfect health is yours. Feel that. The body will immediately become healthy of its own accord. This is the secret. Try and you will see whether it is a fact or not. Despite yourself the body will get well. You should not care for this body—"O God, make me well." There is a beautiful story in the Sanskrit Scriptures *नारद उवाच*—*That Truth cannot be found by the weak*—if you see when you go to the President of the United

States or to a king, you are expelled if you go as a beggar, you are not allowed to enter his presence. So when you approach God in a beggarly state, you will be knocked out. Feel that you are health, don't ask anything. Say I am health, and health you are.

Then comes the next idea—"All power am I." Keep that in your mind and chant OM! OM!! OM!!! Thus say 'All power am I.'

Then the next idea, "All the universe is but My idea." Believe that and while reading it call to mind the arguments which the Vedantins advance to prove that fact. Call to your mind all that you know to prove that fact, and if you have not read anything or if you have not heard anything which proves that the whole world is My idea, believe it, and you will see that the world is Your idea. The world is My idea, chant OM and feel that. Similarly all the rest—

All Joy I am.	OM! OM!! OM!!!
All Knowledge I am.	OM! OM!! OM!!!
All Truth I am.	OM! OM!! OM!!!
All Light I am.	OM! OM!! OM!!!
Fearless, fearless I am.	OM! OM!! OM!!!
No attachment or repulsion,	
I am the fulfilment of all desires.	OM! OM!! OM!!!
I am the over-soul.	OM! OM!! OM!!!
I hear in all ears.	OM! OM!! OM!!!
I see in all eyes.	OM! OM!! OM!!!
In all minds I think.	OM! OM!! OM!!!
Sages aspire only to know the truth	
which is Myself.	OM! OM!! OM!!!
The life and light that shineth through	
the Sun and stars am I.	OM! OM!! OM!!!

This closes the paper.

A few words might be said now to illustrate this. There is a fine story that stands in Hindu folklore. There was once a great Pandit, a great sage. He was reading out the sacred texts to some people. It so happened that the village milk-maids passed by the Pandit or sage who was reading out the sacred texts to the people. The maids heard from the lips of the sage these words, "The sacred name of God, the Holy Being, is the great ship which makes us cross the ocean, as if the ocean were simply a small

pool. Nothing at all." A statement of that kind they heard. These maids took that statement literally. They put implicit faith in that saying. They had to cross the river everyday to sell their milk on the opposite bank. Milk-maids they were. They reflected in their minds. It is a sacred text, it cannot be wrong, it must be right. They said, "Why should we give a five cent piece to the boatman everyday? Why not cross the river by taking the holy name of God and by chanting OM? Why should we pay five cents everyday?" Their faith was strong as adamant. The next day they came and simply chanted OM, paid nothing to the boatman, began to wade the river, crossed the river and were not drowned. Day after day they began to cross the river, they paid no money to the boatman. After about a month or so they felt very grateful to the teacher who had recited the texts which saved cents, saved their money. They asked the sage to be enough to dine at their house. Well, the request granted, the sage had to go to their house on the appointed day. One of those maids came to fetch him. While the maid was conducting the sage to the village, they crossed the river, and there in a trice the maid went up to the opposite shore, but the sage remained on the other bank, did not follow her. In a short while the maid came back and asked the reason of his delay. He said that he was waiting for the boatman. The boatman ought to take him to the opposite shore. The maid replied, "Sir, we are so thankful to you. You have been so kind as to save us five cents piece, and not only these 35 cents piece but all life long we shall spend no money to pay the boatman. Why don't you yourself save the money and come to the opposite bank with me? We go to the opposite bank uninjured, unharmed through your advice and teaching. You yourself also can go to the opposite shore." The sage asked what piece of advice was it that saved their money. The maid reminded him of the text he once gave. That God's name was a ship that carried us across the ocean of this world. He said all right, all right, he too must practice.

long, long rope. He fastened that rope to his waist and asked his companions to keep the remaining part of the rope to themselves, and said he would jump into the river, he would launch into the river and take the name of God and would venture to cross the river on faith; but if they saw that he was being drowned, they should drag him back. The sage jumped into the river, went on for a few steps and was found to be drowning. They drew him out.

So just mark. This kind of faith that Pandit had, this faith which gives credence to it, is not the saving principle. This is the crookedness in your hearts. When you begin to chant OM or when you begin to take the name of God, and say, "I am health, health, health" there in your heart of hearts you tremble, in your hearts you have that little quaking, quivering *if*—"if I sink, draw me out"; you have that small faltering *if*. In your mind no conviction, no faith, *nō* hypothetical cases here. This is a fact that all the differences, all the circumstances in this world are your creation, your doing, nothing else. You are the Divinity, the Lord of lords you are; feel that. Realize it this moment. Have firm, unswerving faith, realize knowledge, practical knowledge. You will see that by reading this paper everyday in the way pointed out to-night, all your little *ifs* that bind you, will be driven out. The small *if* will be got rid of by keeping yourself constantly in touch with your Divinity. Read this paper twice everyday, if not five times, and all your little *ifs* will be driven out.

Rama stops the lecture now and those of you who want to have a little social talk with Rama may do so after this seat is left. Rama will leave this seat after chanting OM, OM, OM.

One word more. Those of you who have not heard these lectures, and so have not been able to follow this lecture, will find all this Vedantic philosophy brought out in a most philosophical way in book-form. The whole of the Vedantic philosophy will be laid before you. And one word more, all the doubts that you entertain on Vedantic philosophy and all the misgivings you have, have been once the doubts and misgivings of Rama himself. Your ex-

periences and your doubts are the doubts of Rama himself. Rama saw his way through these, and you are assured that all our doubts are perverted ignorance. All these doubts are evanescent, they can evaporate in a second. If any of you wish to have a special talk with Rama on his doubts, he can. Rama is not going to leave this place too soon.

Again it may be said that if you want to get rid of misery, if you want to secure perfect happiness, if you want to regain your salvation, if you want to attain Realization you must realize Vedanta. There is no other way. All your creeds, all your dogmas, all your other realizations, simply lead to Vedanta. They simply lead to the Absolute Truth. There are hopeful signs, very good signs that most of the recently started cults in America are incorporating and imbibing Vedanta. They are taking it in. They need not acknowledge their debt to it. Christian Science, New Thought, Spiritualism or Divine Science, etc., these people are Divinity; that is a great hopeful sign for America. But Rama tells you that if you want to realize the truth in its full glory and in its whole beauty, there is Vedanta. You might give it any name you please, but here in the Hindu Scriptures they put it in the boldest, most pronounced language. This is the highest truth that you are the Divinity, the Lord of lords. Feel that, realize that, and nothing can injure you, you are the Lord of lords. 'The world is My idea, I am the Lord of lords'. There is the truth. If you are not accustomed to hear such things, be not afraid. What if your parents did not believe in that? Your parents did their best, you ought to do your best. Your salvation is not your parents' business. Your salvation is your own business. Do not consider Vedanta is foreign to you. No, it is natural to you. Is your own *Atman* foreign to you? Vedanta simply tells you about your own *Atman* and Self. It would be foreign, if your own Soul were foreign to you. All pain—bodily, mental, moral and spiritual—is stopped immediately by realizing Vedanta, and this Realization is not a hard business.

Om!

Om!

Om!

AIDS TO REALIZATION—THE IDEAL OF SHIVA

God is represented in some other aspects now. In a wide, wide ocean of milk which covers the whole universe, a beautiful crawling snake or dragon forms a soft bed with some of the folds of its body for a cushion. It has a thousand heads serving as an umbrella. Upon such an ocean lies a most beautiful, lovely Divinity who is the consort of the God. She has a transparent body, eyes half closed and lips smiling. She is softly rubbing the feet of the God. This lovely figure is sitting upon a beautiful, magnificent Lotus, and sitting upon that she is rubbing his feet and kneading him. The eyes of the two are meeting, each is looking into the eyes of the other. Now what does this consort represent? She represents Divinity, Wisdom, Bliss and Happiness. That is his own glory. This means that the free Soul looks into his own glory all the time and that the Soul is free when the world is all drowned for him. Away from all relations and connections, having snapped all ties, he has nothing to do with the world.

The Ocean means Infinity. And why is this ocean said to represent milk? Milk has three attributes. It is light, then it is white which means Bliss, it is also invigorating, which means Power. Consequently the ocean of milk represents Infinite Light, Infinite Bliss, and Infinite Power. In this the two rest.

Now what does the snake mean? The serpent means one that survives everything. When the female snake gives birth to its hundred eggs, she begins to eat up the eggs that she has spawned. Everything dies away, the one thing remains. In the ocean of bliss, knowledge and power, the Immortal One remains. Both are in their own glory, perfectly happy, calm, and peaceful.

Rama brings to your special attention two important points:

1. Denial of little Self.
2. Positive assertion of Real self.

First—Denial of self, according to Vedanta, is perfect

periences and your doubts are the doubts of Rama himself. Rama saw his way through these, and you are assured that all our doubts are perverted ignorance. All these doubts are evanescent, they can evaporate in a second. If any of you wish to have a special talk with Rama on his doubts, he can. Rama is not going to leave this place too soon.

Again it may be said that if you want to get rid of misery, if you want to secure perfect happiness, if you want to regain your salvation, if you want to attain Realization you must realize Vedanta. There is no other way. All your creeds, all your dogmas, all your other realizations, simply lead to Vedanta. They simply lead to the Absolute Truth. There are hopeful signs, very good signs that most of the recently started cults in America are incorporating and imbibing Vedanta. They are taking it in. They need not acknowledge their debt to it. Christian Science, New Thought, Spiritualism or Divine Science, etc., these people are Divinity; that is a great hopeful sign for America. But Rama tells you that if you want to realize the truth in its full glory and in its whole beauty, there is Vedanta. You might give it any name you please, but here in the Hindu Scriptures they put it in the boldest, most pronounced language. This is the highest truth that you are the Divinity, the Lord of lords. Feel that, realize that, and nothing can injure you, you are the Lord of lords. 'The world is My idea, I am the Lord of lords'. There is the truth. If you are not accustomed to hear such things, be not afraid. What if your parents did not believe in that? Your parents did their best, you ought to do your best. Your salvation is not your parents' business. Your salvation is your own business. Do not consider Vedanta is foreign to you. No, it is natural to you. Is your own *Atman* foreign to you? Vedanta simply tells you about your own *Atman* and Self. It would be foreign, if your own Soul were foreign to you. All pain—bodily, mental, moral and spiritual—is stopped immediately by realizing Vedanta, and this Realization is *Atman* and *Atman*.

Om!

Om!

Om!

emplation, eyes closed, insensible to the world, a state of ecstasy itself. Away from troubles and turmoils, T. lipt from all anxiety and care. Free, free. A being whom the world never existed. This is one picture of God. This picture is of contemplation. A free, emancipated Soul. The white is symbol of the Himalayas; the mind at rest, peace, peace.

Along with it there is the consort of that God, who is represented as of rose colour from head to foot. She is sitting on the knee of this God and goes on grinding vegetables and other fermented juices all the time for his sake. God opens his eyes and immediately his consort holds to his lips a cup full of the intoxicating juice she has prepared for him, in order that he may fall back into his state of reverie again. She then puts questions to him concerning the whole universe and he explains them to her. She is the daughter of a king, but gave up all her beautiful things in order to be near this God. That God is called Shiva, his consort is called Girija.

Om!

Om!

Om!

AIDS TO REALIZATION—THE SECRET OF REST

You see the demands of life and the different claims on your physical and mental powers are likely to keep you all the time strained and in tension. If you allow these outside circumstances to keep you all the time strained and in tension, you are making an early grave with your own hands and your own muscles.

How to avoid it and how to take some rest? Ram does not recommend the shirking of work or the giving up of daily pursuits. Rama never advises that. Still he advises you to cultivate a very useful habit, a habit which will keep you all the time clear of onerous and trying tasks. This advice is nothing less than Vedantic renunciation. You have to keep yourself all the time upon the rock of renunciation, and taking your stand firmly upon

make their discoveries and inventions only when they were merged into thought Absolute, far above the plane of senses, far, far above yearning or hurrying of any sort, making their mentality and personality free of any tendency to selfishness. They were looking through a transparent mirror or glass and the light of knowledge shone through them, they shed light on books, illumined libraries and books, and libraries could not enlighten them. This is work. By work Rama never means plodding drudgery. In Vedanta work always means harmonious vibrations with the Real Self and attunement with the universe. This unselfish union with the one Reality, which is real work according to Vedanta, is oftentimes labelled and branded as no work or idleness by the ignorant. Please read the "Secret of Success" once more thoroughly. Again even a most laborious undertaking, pursued in the spirit of Vedanta, is found to be all play and no drudgery or burden. Thus that which is called the highest work from one stand-point is no work at all from another, according to the teachings of the Vedanta philosophy.

There are two pictures of God given in the Hindu mythology. Every religion ought to have three phases, one is philosophy, the other is ritual and the third is mythology. Philosophy is for the learned; ritual is for the ordinary run of people and mythology is for the thinker. The three have to go hand in hand. If any one lags behind, then that religion cannot stand. It is because of these three, being in perfect harmony in the Hindu Scriptures that the Hindu religion is still the religion of 300,000,000 people. Any religion that lacks one of these cannot be the real religion. In the Hindu religion all these three are in a perfect state. From the Hindu mythology Rama will tell you about the perfect man or Divinity which is continually held in mind.

There are two phases of God, two sides of Divinity shown in the Hindu Scriptures. One is a white, grand, majestic, all-knowing God a glorious figure, sitting on the heights of the Himalayas, lost in meditation and

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Om!

Om!

Om!

AIDS TO REALIZATION—THE SECRET OF REST

You see the demands of life and the different claims
 on your physical and mental powers are likely to keep
 you all the time strained and in tension. If you allow
 these outside circumstances to keep you all the time
 strained and in tension, you are making an early grave
 with your own hands and your own muscles.

How to avoid it and how to take some rest? Rama
 does not recommend the shirking of work or the giving
 up of daily pursuits. Rama never advises that. Still he
 advises you to cultivate a very useful habit, a habit which
 will keep you all the time clear of onerous and trying
 tasks. This advice is nothing less than Vedantic renuncia-
 tion. You have to keep yourself all the time upon the
 rock of renunciation, and taking your stand firmly upon

make their discoveries and inventions only when they were merged into thought Absolute, far above the plane of senses, far, far above yearning or hurrying of any sort, making their mentality and personality free of any tendency to selfishness. They were looking through a transparent mirror or glass and the light of knowledge shone through them, they shed light on books, illumined libraries and books, and libraries could not enlighten them. This is work. By work Rama never means plodding drudgery. In Vedanta work always means harmonious vibrations with the Real Self and attunement with the universe. This unselfish union with the one Reality, which is real work according to Vedanta, is oftentimes labelled and branded as no work or idleness by the ignorant. Please read the "Secret of Success" once more thoroughly. Again even a most laborious undertaking, pursued in the spirit of Vedanta, is found to be all play and no drudgery or burden. Thus that which is called the highest work from one stand-point is no work at all from another, according to the teachings of the Vedanta philosophy.

There are two pictures of God given in the Hindu mythology. Every religion ought to have three phases, one is philosophy, the other is ritual and the third is mythology. Philosophy is for the learned; ritual is for the ordinary run of people and mythology is for the thinker. The three have to go hand in hand. If any one lags behind, then that religion cannot stand. It is because of these three, being in perfect harmony in the Hindu Scriptures that the Hindu religion is still the religion of 300,000,000 people. Any religion that lacks one of these cannot be the real religion. In the Hindu religion all these three are in a perfect state. From the Hindu mythology Rama will tell you about the perfect man or Divinity which is continually held in mind.

There are two phases of God, two sides of Divinity shown in the Hindu Scriptures. One is a white, grand, majestic, all-knowing God a glorious figure, sitting on the heights of the Himalayas, lost in meditation and

emplation, eyes closed, insensible to the world, a
 T. rite of ecstasy itself. Away from troubles and turmoils,
 l. ipt from all anxiety and care. Free, free. A being
 p. whom the world never existed. This is one picture
 of God. This picture is of contemplation. A free,
 emancipated Soul. The white is symbol of the Himalayas;
 he mind at rest, peace, peace.

Along with it there is the consort of that God, who
 s represented as of rose colour from head to foot. She
 s sitting on the knee of this God and goes on grinding
 vegetables and other fermented juices all the time for his
 take. God opens his eyes and immediately his consort
 holds to his lips a cup full of the intoxicating juice she has
 prepared for him, in order that he may fall back into his
 state of reverie again. She then puts questions to him
 concerning the whole universe and he explains them to
 her. She is the daughter of a king, but gave up all he
 beautiful things in order to be near this God. That God
 is called Shiva, his consort is called Girija.

Om!

Om!

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There are
 shown in the H
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 on the heights

worldly cares, worries and duties. You have no duties to discharge, you are bound to none, you are responsible to nobody. You have no debt to pay, you are bound to none, assert your individuality against all society and all nations and everything. That is the Vedantic renunciation. Society, custom and convention, laws, rules, regulations, criticisms and reviews can never touch your real Self. Feel that, throw it off, renounce it that you are not. Give this meaning to OM, and chant OM on all occasions of fatigue.

Om!

Om!

Om!

AIDS TO REALIZATION—LECTURE TO YOURSELF

We hunger and thirst, like a man without food, crave a taste of realization, chant *mantras*, putting the breath of mind into the flute. Search out, therefore, in the lake of the mind innumerable selfish desires and crush them one by one—make firm resolutions and take solemn vows. When you come out of the lake, the waters should poison none who drink. Let cows, women, men drink—the poison of revilers will turn to pure water flowing fresh from God. Seek out points of weakness and eradicate them. Desires prevent concentration and until purity and knowledge of Self exist, real concentration cannot be had. Eradicate first that which brings you down when trying to concentrate. Be true to yourself. In this country there are too many lectures given by others. You must lecture to yourself. No progress comes without this.

Before going to bed, sit down and mark the faults that have to be removed. Read the Bible, the Gita, the Upanishads, or such writers as Emerson. If greed or grief be the fault; with the aid of this reading, reflect why this fault exists, why it remains, how it hinders you—lift up your mind from it, chant OM. When convinced that it is subdued, feel that it is overcome, then think of it no more. One by one take up these dragon's heads, crush

them, lecture on each one to yourself. Every one must do his own work. While meditating, hum OM. When the voice chants and influences of celestial sound come on—you will be helped and having formed a beautiful character you will come out strengthened. This is the first process.

The basic cause of all evils is ignorance in all its shapes—ignorance of the true *Atman*, and the desire to identify one's self with the body, with pleasures from without, and liability to be grieved, injured, afflicted. When you realize that you are the Infinite Self, how can you be subject to passion or grief? People say that moral laws are not sure like mathematical ones. It is a mistake. In dark caves and remote forests, you will be amazed to find that grass starts up in testimony against you—walls and trees testify to your condemnation. Those who do not know the cause fight with surroundings! Here is a Divine Law which may be proclaimed as *irrefragable*. Try to throw dust in God's eyes and you will be blinded yourself. Harbour impurity and suffer the consequences. These laws will be proved one by one—being proved, man cannot stoop to sordid desires.

Once you gain mastery over unholy desires, you may gain concentration for as long as you please.

Do not starve and do not overfeed; both are to be avoided. Fasting often comes naturally, for instincts are to be followed; whether the instinct is to eat or to fast. Slavery is to be avoided. Be Master.

Certain days in India, such as the day of the full Moon, are proved to be conducive to concentration. Experiment and you will find such days helpful, specially if you eat nuts, bread, fruit, etc.

Om!

Om!

Om!

IMPORTANT QUESTIONS ON VEDANTA- 1

Lecture delivered on December 26, 1902, in the Hermetic Brotherhood Hall, San Francisco.

My own Self in the form of ladies and gentlemen,

The first question is can any particular benefit be derived from the chanting of OM, without understanding it? Monks living in the forests of the Himalayas chant OM or sing something else and play upon a musical instrument. Many times snakes, deer and wild beasts of the forests leave their places and come up to the side of the monks. Now these wild animals understand nothing of the laws of music, nothing of the chanting of OM, still the effect is there. If the mere sound produces such a marvellous effect upon snakes and deer, cannot the mere sound chanted continually produce an effect at the right time in your life?

In every piece of music there are three phases or aspects. *First*, the meaning of the song; *second*, the laws of music; *third*, the sound or language of the song. If you are acquainted thoroughly with all the three aspects of the song, you enjoy the song wonderfully. But even if you are familiar with only one element, you can still enjoy it to some extent. The snakes and the deer hear only the musical airs, they know nothing of the meaning of the song or of the laws of music, yet they enjoy it. Some enjoy the musical laws as observed by the artist; to them the meaning of the song is nothing. Others enjoy only the meaning of the song and they know nothing about the musical laws. Similarly in OM there are three sides. The first is the mere sound, the mere *mantram* as pronounced by the mouth; the second is the meaning of the syllable, which is to be realized through feeling; the third is the applying of OM to your character, singing it in your acts and in your life. A man who sings OM in all these ways, chants it with his lips, feels it with his heart,

and sings it through action, makes his life a continuous song. To everybody he is God; but if you cannot chant it with feeling nor chant it with your acts, do not give it up, go on chanting it with the lips, even that is not without use. If you can sing it only in feeling and not through actions or vocal organs, you will still be benefited to some degree. If you can sing it only in action and not through feelings and the mouth, that is also noble and fine but chanting it through feelings and actions will naturally follow, if you commence humming it with the mouth.

There are certain things, the mere mention of which causes the mouth to water, such as oranges, lemons, etc. The mere mention of these produces an effect while the eating of these produces certainly a complete effect. Just so the mere sound or chant of OM will produce a certain effect but if you take it in its entirety, the effect is complete. You may not feel the effect in the beginning, but it must eventually bear fruit, rest assured.

Hydrostatics tells us that if we have a cistern with a plug in the bottom and we pour water into the cistern, the pressure at the bottom increases as we pour in more and more water; and we can calculate by the laws of Hydrostatics just how much water ought to be poured into the cistern in order to make the pressure of the water great enough to push out the plug and send the water out through the bottom. Similarly if you go on pouring OM into the cistern of your body it will go on producing its effect in the way of adding to the pressure, as it were, but the manifestation of the effect for the public is one thing and the generation of the effect is another. Still there will come a time when you will see the plug is driven out of the bottom of the cistern, so to speak, and the water begins to gush out from you. The effect may not become apparent up to a certain time but the effect is there. It is like this: there was a newly married girl, the very personification of simplicity, she had had no experience of confinement as a mother. During the first month of her pregnancy she felt a little change in her disposition and naively imagined that the coming months would produce

no further change. In India, the bride lives at the house of the mother-in-law and it is the mother-in-law who attends to the wants of the daughter-in-law and her children. This young daughter one day quaintly addressed her mother-in-law thus : "Mother, mother, when I am in confinement will you kindly wake me, lest the child be born without my being aware of its birth." The mother replied, "Dear girl, when the time comes there will be no necessity to wake you, you will be in a state to wake up all the neighbours by your screams and cries." During the days of pregnancy a wonderful change was going on, the effect was being produced although the mother was not aware of it : when the proper time comes the effect is made manifest. Similarly go on feeding on this *mantram*, go on nourishing yourself, drink deep of this nourishing milk, and the effect will in due time be brought forth. You need not get impatient.

When Rama was a child, he and several other children would get some seeds of corn—barley or rice and dig holes in the garden of the courtyard, and in these holes we would place these seeds together with some water and then cover this all over and so earnest were we in our work that we would forego our meals. We were impatient to see what the seeds would produce, we were impatient to see if something came out of the place where we had but a few minutes before planted the seeds of corn, barley and rice. We could not leave the spot for one moment, fearing lest the seeds should sprout without our knowing it. We were very anxious, and about an hour after sowing we were examining the place closely to see if there were any sprouts; we could see nothing. Disappointed we were, and we removed the earth a little to see if anything had happened, but could see nothing; we removed the earth a little more and nothing had commenced to germinate; we removed the earth still more and lo, the seeds were unchanged. Be not like those children impatient and expecting to reap the fruit in less than a quarter of an hour. You can sow the seeds, but you cannot reap the harvest in so short a time. It must

take sometime at least but most certainly the effect will be produced.

MENTAL HEALERS

Question—We have been told that mental healers are setting up causes for themselves which will result in terrible diseases in the next incarnation. Is that true?

Answer—No, mental healers are doing something which need not necessarily result in terrible diseases in a future incarnation. There is nothing in mental healing which should of itself result in terrible diseases. Here are people doing all sorts of worldly work; should such work result in terrible diseases? No. Mental healers like ordinary men are doing a doctoring work. If usual doctor's work be productive of such disastrous results in future incarnations, then also will the work of the mental healers be productive of such results. If doctors do not bring such *karma* upon themselves, then mental healers do not. Rama was asked why he did not practise mental healing. The answer was that in Rama's eyes physical life was not important enough to deserve any serious attention. Christ did not make a profession of his healing powers. When he cured anybody or when anybody was cured through him, he said, "It is thy faith which hath healed thee and not I." If Rama should do such work, what would the result be? Everybody will come to Rama for loaves and fishes. Some would come and say, "Heal my son, do this work and that"; others would say, "I want to be restored to a high position in society." All this brings in a mercantile spirit and commercialism. Mental healing followed as a profession keeps us off from realizing real freedom.

MANIFESTATION OF SOUL

Question—Can the soul manifest itself fully while in the physical body?

Answer—Here the word 'soul' ought to be explained a little. Here we have a basin of water and in the water the Sun is reflected. Now pour the water from one basin into another; you will find that the Sun is reflected in the

water in the second basin just as it was reflected in the first vessel. Transfer the water from the second vessel to the third vessel and the Sun is reflected just the same there. Similarly your external body, your gross body, may be compared to a vase or clay-basin. The water contained in the vase bears a remarkable comparison to your subtle body, consisting chiefly of your desires, emotions and mind. After death the subtle body is transferred from one basin of gross body to another. According to some, this transmigrating subtle body is the soul; but not so according to Vedanta. According to Vedanta the real Self or refulgent *Atman* is like the Sun reflected alike in the subtle body when in the first basin of a gross body as when in the second. Now the true Soul, the real Self, is always manifesting itself fully under all circumstances. The real glorious *Atman* is incapable of any change or development. It is always perfect. If you understand by the word 'Soul' the subtle body, it usually takes many births, lives or transmigrations to attain the final state where further transmigration stops. But even in this life if you are really in right earnest about your salvation, you can realize perfect liberation and undergo no further transmigration.

What is death? Death means the breaking up of the gross vessel of the body. When death comes, the water from one gross body or basin is conveyed to another vase, so to say. The subtle body has reincarnated and got another gross body and in this second basin or vase the true Self, the God, is reflected just the same as it was in the first basin of the body. This basin of the body in its turn lasts, say, for a period of three score years and ten and it breaks; the fluid that is in that basin, the *Sukshma sharira*, is transferred to the third clay-basin or body. This is transmigration. The true *Atman* is like the Sun reflected alike in the subtle body, in all the different basins of gross bodies. The real Self is thus beyond all transmigration. All transmigration concerns only the subtle body and not the Sun or the true *Atman*. Now the point must be made still more clear.

You know that the Sun shines perfectly all the time, but the image of the Sun reflected upon the water is not always perfect or constant. When the water is in a solid state, the Sun shining upon the snow and the ice is not reflected in it. Also when the water is converted into a gaseous state, we see that the image of the Sun is not reflected. Thus out of the three states of water, *viz.*, solid, liquid and gaseous, when the water is in the solid state there is reflected no image of the Sun; when the water is in the liquid state then is the image of the Sun reflected; but when the water is in the third or gaseous state we again see no reflection of the image of the Sun. With changes in the states of the water changes in the image of the Sun take place. These clay-vessels or gross bodies are the vegetable form, the animal form and the form of man. There is a time when the subtle body is of a very gross nature like the solid state. When in that state, the image of the Sun is not reflected, although the Sun shines overhead all the same. Plants and the lower animals develop and advance, but in them there is no thought of "I am doing this." There is not the least glimpse of "agent-idea," in other words, no trace of the image of the real Self. All the progress or advancement in them as in the whole range of Nature, is being brought about by the Sun. But in them the Sun is not reflected; just as the Sun collects and melts the snows on the tops or peaks of the Himalayas but is not reflected by them. Vegetables and the lower animals are being developed and raised, being advanced and evolved through the agency and virtue of the Sun, the *Atman*; but in them there is no appropriation of the real agency and power of the Sun, the *Atman* to the apparent little body. In them there is no Prometheus like stealing of fire from Heaven; no self-aggrandizing thought of personality—"I do this and I do that."

The fluid of the subtle body by passing through these lower kinds of *bāsins*, by and by, reaches the beautiful vessel called Man, the water in the liquid state, the transparent state, and here comes in a wonderful reflection of

the Supreme Agent, the Sun or the Self. Here although the real worker, as before, is the Sun, the Self alone, there flashes the reflection or image of the real Self in the subtle body in the form of *egoism* or responsible agent-idea. This thought of "I do this and I do that," is absent in the vegetables and lower animals. In man the idea of the false self appears. "I am the agent, I am the doer", that is the apparent, false self, the image of the Sun reflected in the fluid. This ego, this apparent self is false and unreal. The real Agent and the real Worker, God, does everything. He is the responsible master; and this responsibility is taken up and embosomed by the refined subtle body through ignorance. This putting on of this agent-idea constitutes the false illusory little self. *This false ego is unreal in the same way as the image in the liquid is unreal.* Opticians prove mathematically that the reflection in the mirror or water is merely visual or illusory. So is this responsible selfish ego, merely visual or illusory. The evolution in the fluid or subtle body takes place through the Sun. The subtle body imbibes and absorbs more and more of the light and heat of the Sun, Self or God and thus changes its physical condition from the grosser to the finer. When the ordinary man absorbs or takes in more and more of the light and knowledge of the Self or *Atman*, the subtle body undergoes an evolution, his *Sukshma sharira* becomes in time gaseous, so to say, and being gaseous, although still confined in the vessel of the gross body, it does not reflect the image of the Sun. The false self, the image, has become one with the Sun. Here again as in the case of the vegetables and lower animals, we find no idea of responsibility, no thought of "I am doing this," no exacting demand like—"Be grateful unto me;" all such spirit vanishes. Here the unreal self, the image of the real Self, is no longer seen; the copy-righting, mercantile spirit is abolished; the appropriating, selfish ego is got rid of.

Gases in general cannot be poured from one vessel into another. Solids and liquids can be transferred from one vessel to another, but gas gets diffused into air

when the vessel which holds it is broken. Thus the object of all Hindus is to reach that most refined state where they will not be subject to further transmigration. The highest ambition of a Hindu mother is to give birth to a child who will be free, who will never be reborn.

SUBTLE BODY

Question—Does the soul of a free man live after death as a subtle body or is it absorbed?

Answer—When a gas is let out of a vessel, it fills the whole universe. So the subtle body of a free man becomes the body of the world.

Question—Of what does the subtle body consist?

Answer—The subtle body consists of passions, desires, emotions, feelings and thoughts. The desires of a free man are impersonal; they have no taint of selfishness in them and the subtle body made up of desires which are unselfish, impersonal, universal, is, as it were, in the gaseous state and when the gross vessel holding this gas is broken, the gas no longer remains a compact mass but is absorbed by the whole universe.

It is related of King Cyrus, the Elder, of Persia that so long as he lived in this world, he lived solely for the service and good of the people. When about to die he stated in his will, "Let not my body be placed in a magnificent tomb, but let it be hacked into small bits and distributed piecemeal all over the Persian empire to serve as manure." This is exactly what occurs to the subtle body of the free man; his subtle body is distributed or diffused throughout the whole world. Everybody partakes of him, carves his flesh and drinks his blood. His is a subtle body cut into pieces and eaten by the whole world. Here is egoism cast to the winds. That man, whether he opens his lips or not, whether he be an author or not, whether he appears before the public or not, wonderfully serves mankind. He is a marvellous reformer. He has nothing to desire from all the treasures of kings. All the books and Bibles of the world have nothing to teach him. The favours and frowns of kings and tyrants are meaning-

less to him. So long as he lives, his benign presence, his holy sight spreads purity and happiness. At his death wonderfully is the world reformed.

Suppose that owing to the heat of the Sun, the air is rarified at this place and when rarified it rises, it ascends naturally, vacating its place here. What will be the result? The air from all sides will rush forth to fill up its place, to occupy the vacant space. Thus are movements and revolutions brought about throughout the whole atmosphere. A man who is perfect, who never thinks anything of the body and has no desires, does not reincarnate. At his death his subtle body which has drunk deep of the *Atman* (Sun) and absorbed the Truth (heat) or Light, vacates his place in the universe, and like rarified air rises above this world. His place being vacated, he no longer coming into transmigration, all those who are nearest to him by a Divine Law, are made to rise higher to fill his place, and then those next to them get a lift similarly and so on the whole world gets a lift. Thus the world is moved of itself. Here is a wonderful, marvellous reformer. He need not open his lips but the world is elevated.

Archimedes said, "I will move the world if I get a stand-point." He failed to find the fixed stand-point or fulcrum to move the world. Vedanta says that the fixed point is within you. That is the *Atman*. Get hold of that and you move the whole world.

A few words as to the false self. Here is the image of the Sun in the fluid in the vessel. Science proves and Optics shows that this image is unreal; all light is outside and the image in the fluid is simply the light reflected back. The image is our own inference, a mere trick of the senses; there is no such thing in the water or glass. The image is a delusion and nothing else. Now this visual image is affected by the movements of the water or fluid, it is disturbed just in proportion as the fluid or water is disturbed.

Who makes the hair grow or the blood flow? Is it this false, little, copyrighting self-asserting ego? Not at all; it is not this little, the so-called responsible ego that.

makes the brain think. Get rid of this illusory self. Realize your true Self. You are the Master of the universe; you are the Light of lights, the Holy of holies.

-We see that while in the deep sleep state, the subtle body falls back as it were to the solid state for a time. The blood flows, the food is digested, but there is no idea of "I am digesting." In the dream state the subtle body gives up the solid state and becomes liquid: the Sun begins to be reflected and you begin again to say, "I desire that, I do this." That selfish, responsible, desiring self, that image is again with you. If this selfish personality were real, it would last for ever. Why did it not abide in the deep sleep state? Why did it not last? The very fact that it did not remain in the deep sleep state, proves that this credit-seeking ego of yours is a delusion. Rise above it. Ye are the Sun of suns, the Perfect Bliss, the Reality, that ye are; nothing else.

With people at large the difficulty lies in the fact that they recognize themselves as this false ego, this false image; they cannot give it up. This is the cause of all the disturbance.

Water flows. There are ripples and waves and breakers, but all these are due to the action of the Sun and not in the least to the image of the Sun in the water, but in the water the image of the Sun is agitated and disturbed, just in proportion to the amount of disturbances in the water. Just so the *Sukshma sharira* or the subtle body is like the water; through the power of the true *Atman* it must be disturbed; it must have ripples, and yet the false self (the image) gets disturbed as if it were the cause of all that agitation in the water. The reflection in the waters means identifying with the mind, body, etc. If the body is sick, you say, "O, I am undone, I am sick"; just because you identify yourself with the body or the mind. Vedanta says, "Give up this false identification and you will be all right." Anything wrong with the body or the mind should not disturb you. It is only this false sentimentalism due to this false self which causes all your suffering.

MANIFESTATION OF SOUL REANSWERED

Question—Can the Soul manifest itself fully while in the physical body?

Answer—The answer will depend upon what meaning you give to the word Soul. What is meant by Soul? Is mind the Soul? Berkeley, Mill, Hamilton, Reid—all of them identify the mind with the Soul. In this sense the Soul's progress is indefinite. If by the word Soul is meant what we have called the image of Reality in man, the question is inapplicable. If by the word Soul is meant the true *Atman* there is no room or possibility for any change or progress. But usually the word Soul is with most people a mere chimera, a mere name, with no definite significance. These people may form their own theories about the matter.

Om!

Om!

Om!

IMPORTANT QUESTIONS ON VEDANTA—II

Lecture delivered on February 26, 1903, in U. S. A.

My own Self in the form of ladies and gentlemen,

Rama will answer some questions on Vedanta today.

Question—What is it that says, "I am not this body, I am the *Atman*, I am the Self?"

Answer—In the Real *Atman* there are no words. From the stand-point of the Real Self there is no possibility of making a statement of this kind "I am *Brahman*, I am this or I am that"; no words can reach the true *Atman*, the *Atman* stands above all words. Thus the statement "I am *Brahman*, I am the *Atman*, I am Divinity" cannot be made by the *Atman*, because the *Atman* transcends all words. This statement is made by the intellect (*Sukshma sharira*) or any other name you may give it. The question is if the mind makes the statement "I am *Brahman*, I am Divinity," the mind and intellect are not *Brahman* and, therefore, are not justified in making the statement. Vedanta says, from one point of view, mind and intellect are not *Brahman*, but on the other hand the mind and intellect are nothing else but *Brahman*, even the body is nothing else but *Brahman*, and everything in the world is nothing else but *Brahman*. Just as when we say that the black snake is a rope, the attribute 'rope' does not belong to the snake in the same way as the attribute 'black' belong to the snake. The snake is black. Here the attribute 'black' belongs to the snake, but when the statement is made that the snake is a rope, the rope is not an attribute of the snake. Similarly when we say that the mind, body or intellect is *Brahman* or *Atman*, then *Brahman* or *Atman* is not an attribute of the mind, intellect or body. The one meaning is that the mind, the intellect or the body denies its apparent self, and finds Divinity or God. So when we say, "I am God, I am Divinity," it does not mean that God is an attribute of mine, as when we say, "I am a king," for king is an attribute, but God is no attribute of

mine. This statement "I am God" is not such a statement as "The snake is black." *If the statement "I am God" were a statement which made God your attribute, then it would have been an irreligious statement, but as it is the statement "I am God" means that the apparent self is to be realized as an illusion only, and the true Divinity is to be manifested in its full growth. O! Divinity I am.*

O people of the world, if you call me Swami or Rama, if you call me this or that, you are mistaken. Divinity I am; this body I am not.

A man was asleep, and in his sleep he found himself detected as a thief; he found himself a beggar; he was in a wretched condition. He prayed in his dream to all sorts of gods to help him, he went to this and that court, he went to this and that lawyer, he went to all his friends and sought their help, but there was no help. He was put in jail and he cried bitterly, for there was no help for him. There came a snake which bit him and he felt excruciating pain, and this pain was so great that it woke him up. He ought to have thanked the snake which bit him in his sleep. Whenever we dream sad and horrible things, whenever we have the nightmare, we are awakened. So the snake in the dream woke him up and he found himself sitting in his bed alright, he found himself surrounded by his family, and he was happy. Now we say in the dream he was bound, and he sought release and in the dream the snake came and bit him. Now this snake was the same as the other objects in the dream with this difference that this snake woke him up, it startled him. It ate him up. We do not mean that the snake ate the man but that it ate the dreaming ego of the man; the dreaming ego of the man was as the other objects in the dream, and this snake not only destroyed the dreaming ego of the man but it destroyed all the other objects in the dream *viz.*, the jail, the jailor, the turn-key, the soldiers and all the rest. But this serpent was a strange serpent, it did something very extraordinary, it ate up itself, because when the man woke up, he no longer saw this strange snake.

According to Vedanta, all this world that you see is but a mere dream, is *maya*, and what about yourself who

sees the dream? You are the dreaming ego, the dreaming culprit or thief, etc., and all your friends and other people are the companions in prison, from whom you seek help and invoke aid, you invoke aid from all gods in heaven and hell and they cannot release you. You go to your friend to seek aid but there is no peace, no true aid, no true or real joy comes to you until the time comes when you find yourself bitten by a snake. Now what snake is that? The snake of Renunciation. Renunciation appears to be serpent-like and it bites you. The word Renunciation seems awful to you, it stings you as it were. True Renunciation means Knowledge, it means Vedanta.

When this true Renunciation comes, what we call *Jnana* follows. The great saying "I am *Brabman*, I am Divinity, I am the Lord of lords" is realized. Here this statement "I am *Brabman*, *Atman*" seems to be a hissing statement to the ears of the Americans and Europeans, it is the hissing snake that will bite you, and you say, "O well, how can I entertain such a preposterous idea, how dare I make such a preposterous statement?"

O people, let the snake bite you; its stings and bites are welcome; they will release you, they will free you of all anxiety and trouble. This Truth does not instil venom into you but it instils nectar into your being, and you wake up, the dreaming ego is gone and the world is gone also.

This is no speculation of which Rama is talking, but a truth or fact which you can verify from your own experience. All pain, trouble, anguish are immediately gone.

The statement "I am not the body" is made by the thief in the dream, because you have stolen God, you have stolen the Truth, you have concealed your real Self, so you are a thief in the dream, and this thief in the dream is stung by the serpent Truth—"I am the *Atman*." Thus it is the thief in the dream that receives the life-giving sting of "I am *Atman*" and the result is that you wake up, and the true *Atman* shines in its full glory, and this *Atman* is unapproachable. It surpasses all description. Language cannot reach it.

Question—If death is like the sleep of the living, does it mean that we do not know what is going on in the sphere of death at that time?

Answer—When you enjoy the sleep of death, you live in a world of your own creation. In the wakeful state too you live in a world of your own creation; you live in the small, petty world around you. So in the sleep of death you live in a world of your own creation; thus the sleep of death bears the same relation to the world of the wakeful state as the dream world bears to the wakeful state.

Question—What is it that sleeps since the spirit does not require rest?

Answer—The *Atman*, the real God never sleeps. Sleep cannot touch the true Self. This sleeping state as well as the wakeful state, is according to Vedanta, nothing else but *maya*, illusion. Sleep comes only to the mind or the false ego. Sleep attaches itself only to the unreal, the seeming self, the subtle body. Sleep is an aspect of your false ego, *maya*, dream, illusion.

Question—Do medium gets communications from departed spirits?

Answer—Rama says that even in the wakeful state all communications which you receive are received from within yourself. *In your wakeful state all the objects which appear without you are within you.* In the hypnotic, mesmeric or mediumistic state also everything comes from within you. Vedanta lays all stress as to the phenomena of the universe upon the fact of your true Reality, lays all stress upon the fact that the Sun, the Moon, the stars, all the solid-seeming world is but your own creation. Millions of those spirits are within you. Nothing is without you, nothing is outside of you.

There is a beautiful poem in the Persian language, written by one of the greatest poets of the world, Hafiz by name, a poet whom Emerson has translated to some degree. Translated it means—"O mind, throw aside all this distrust, all this debating. Come, bring me the cup full of ruby wine that gives me the key to unlock the doors of Heaven." It does not mean that you ought to become a

disciple of Dietchur, it means let us have that wine, that nectar of Divinity, let us have something which will create Divine madness. Let us have that sting of the serpent which wakes up the wretched thief in the dream, this way the doors of Heaven are unlocked.

So Rama says, please throw aside these desires and cravings for a while and enjoy with Rama the Divine madness. Rama must speak, he must unbother himself. Rama can no longer keep himself regardful of your thoughts and desires, he cannot any longer pamper to your tastes.

O people of America and of the whole world, the truth is that you cannot serve God and Mammon, you cannot serve two masters, you cannot enjoy the world and also realize Truth.

Thus in order to get the whole Truth, you must get rid of worldly desires; you must rise above worldly attachments and hatred; you must bid farewell to all the ties and bonds, enslaving and clinging; you must rise above all this. This is the price, and unless you pay the price you cannot realize the Truth. If you are not prepared to pay the price, rest content with the hard lot which you must bear. If you want Realization, if you want God-consciousness, come up please, pay the price, and then you will have everything. Christ spoke these words unflinchingly. O people, how much are these words distorted today, how they are twisted to give us a meaning that might scratch the toe of an audience! O, how the texts are tortured!

It reminds Rama a story. There was a man in India, amorous, full of truth, mad with Divinity. He walked through the streets crying at the top of his voice, "O customers of Divinity, come." He used to go about selling Divinity. "O customers of Divinity, O all desirous of God-consciousness, come; O ye that are heavy-laden, come." He cried in the language of his country, and in that language *Nam* is the name given for God. He cried in his own language, *nam le lo*, which literally means "I have an article to sell. Purchase it, O people, and that article

is God" and he used the word *Nam*. Now *Nam* has two meanings; one meaning is God, and the other meaning of *Nam* is a beautiful bedecked jewelled necklace but that saint used the word *Nam* to mean God and not jewellery. One day while passing the streets selling *Nam* a gentleman who wanted to purchase a fine necklace heard him crying through the streets and he thought that this fellow must be an agent for some banker and wants to sell that necklace. When people in India are going to be married, very often they want very precious jewels for adorning themselves or their brides. The man asked where this hawker or sage lived and he went to his house and was amazed. The house of the hawker was very poor and he wondered how the house of a *Nam*-seller could be so poor. He entered the house and did not find the hawker, he knocked at the door and there came out a dear little child. He asked for the master of the house, and the child replied "My father is away, he will be here in the evening; but sir, would you mind telling me what business you have with him?" He was very much impressed with the talk of the child and wanted to talk with her, so in order to exchange some words with her, he said that he wanted to purchase *Nam*. The child smiled and said, "I can give you *Nam*, it is so easy." He said, "All right, I will wait." He waited at the door and she went in. He waited and waited but the child did not make her appearance and he was about to lose his patience, as he had waited twenty minutes and he thought that time was long enough to dig out the treasure from under the ground. Losing patience he peeped into the house and there he found the child was whetting her large knife. So he said, "What does that mean?" He spoke to the child and said, "Child, why are you playing childish pranks? This is no time to trifle with a gentleman of my rank; do not befool me please; this is no time to try your idle experiments; come out and say that you do not know where your parents have buried the jewellery." But the child exclaimed, "Please excuse me; have patience and wait a minute. I am coming." And he said, "Come right away, why sharpen that knife?"

She said, "Do you not want to receive *Nam*?" He said, "I want *Nam*; but please show it to me that I may take it to some hanker or to those who can set the right value on the article." Then she said, "Our *Nam* is not an article which requires a valuation to be set upon it by a banker or jeweller of the streets. Our precious *Nam* has already got its value fixed; there is no going up or coming down. The value is already fixed and the price already determined." He said, "Is it so? Then please come, show it to me, throw aside your knife." She said, "O, but you must pay the price first and you get *Nam* afterwards." He said, "Do you intend to stab me, why do you sharpen your knife?" She said in the most trustful, pure way, "If you did not know the price of *Nam*, why did you come here? Do you not know that in order to get *Nam*, you must lose your life? Life is the price you must pay for *Nam*. He who will save his life must lose *Nam*."

In the Arabic language there is a verse which means—"Die before you are put in the grave, and by so doing make this world a heaven." In Sanskrit many verses describe the same fact.

When your whole being is turned away from the world, when you have suffered, when you have been crucified and have died to the world, then you do live. But be not deceived by flattering remarks of preachers and teachers. Rama tells you the truth, he does not flatter. There is a beautiful Sanskrit verse in the Vedas, which means :—

Man's body is like a citadel and the senses are the loopholes. At the loopholes of the citadel we place cannon and guns, which are shot off from within and which shoot outside. Similarly from you, cannon balls of sight are shot out into the hearts and heads of spectators; from the loopholes of the ears thoughts shoot out. Well, it says, the maker or creator of this citadel, the *Atman*, has played a funny joke with man. All the cannon balls shoot outside from within you, and man is bewildered. Man thinks that he is gaining and conquering this world; man thinks that he is extending his property, but as a matter of fact he is losing his own Self. In this citadel man thinks that he is

gaining knowledge, that he is victorious in the world, but as a matter of fact he is starving his true *Atman*. There the verse says, "He conquers all the world, who can turn the mouths of his cannon and guns and shoot within; whose eyes instead of looking outside look inside or within, and see the source of sight; whose ears can turn back and hear the true source of hearing, the *Atman*, the origin and power of hearing; whose mind can look into and see the source of its activity, energy and power."

"Look within! What is it that makes the eyes see, the ears hear, the hair grow? It is the *Atman*, God. How simple is that! If you care to give this Truth a moment's thought, you may see that you are nothing else but God. Feel that Divinity within, and be the Master, the Director, the Emperor of the universe; but this life grows old and then comes death; the seed must be prepared in order that it may grow. The lamp must burn in order that it may shine. So in order to live as God, the little ego, the false self, the outgoing tendency must stop. Will this lead us astray from the story? The girl said, "Sir, did you not know that the price is already fixed? In order to get *Nam* (*Nam* meant God to the girl and it meant a necklace to the man) this head of yours must be cut off with this knife; then and then alone you can get *Nam*." Boldly cheerfully, and unflinchingly the girl made this statement. The poor customer was stricken aghast; he cried aloud and made such a noise that all the neighbours collected. He began to complain. "Look here," he said, "This poor husband contains butchers and homicides. I presume that the parents of this girl are the worst homicides. This matter ought to be placed before the court; let us call the police. But the people said, "Don't talk that way, the parents of this girl are noted for their great piety, etc." But he said, "I come to see that all those very pious people are usually very bad, they are not religious; under the cloak of religion they perpetrate religious crimes." There was great noise and confusion in their talk and all of a sudden the father of the girl appeared on the scene and this man was about to strangle the father of the girl. The pious father

was tranquil and serene, when the queer customer addressed him in very harsh language and said, "Why do you teach even your child to perpetrate such heinous crimes, why do you do such deeds everyday as to make your children homicides in their very infancy?" The sage replied, "How is it, sir, what do you mean?" The whole matter was explained and when the sage heard the story, his heart was filled with emotion; his whole being was thrilling with holy thoughts; his soul was saturated with Divinity; tears like great beads appeared on his cheeks and he said, "O prophets and saints, O angels, God! have matters come to this? Have matters come to such a low pass, is the name of God to be brought down in the power of a child like that? Was this to be changed for a small thing like that? Pointing to his daughter he said that it is so because the Divinity, God has been taken up by an innocent, ignorant child in the true sense and the name of God, the Divinity has become so ridiculously cheap, that the name of God, Heaven and Immortality is sold at such an awfully low price as the head or heart. O Divinity, O sweet Immortality! Is it dear if it were sold for one life? Let millions upon millions of lives be created and destroyed for the sake of one glimpse of that Reality. Let infinite lives and heads be chopped off and cut to pieces for a moment of that Holy God-consciousness.

When these words were uttered by the saint, the heart of the queer customer melted and all the by-standers stood aghast. It was then that they came to know that the same word *Nam* meant something exquisitely sweet for the little girl and for the parents of the girl, and that their own minds were so grovelling in materiality as not to grasp the true meaning.

This story tells you the price you must pay in order to taste the sweet nectar of Heaven. It tells you the inevitable alue set on Realization.

You cannot enjoy the world, you cannot enter into sordid, petty, low, worldly, carnal, sensuous desires and at the same time lay claim to Divine Realization.

Here is the jewellery shop, and for this jewel, this goal,

this heaven, you will have to pay the cost of your head and your lower nature. If you cannot pay the price, go away. If you cannot enjoy that perfect consciousness the sole reason is that you do not pay the price; so pay the price and this moment you realize that bliss.

A man fell down and hurt his legs and he began to find fault with gravity and cried, "O wretched law of gravity, you made me fall." Well, it is better for millions of men to fall and break their legs than for the law of gravity to be eliminated. Fight not with gravity; take your steps cautiously and you will have no falls. All your falls, all your injuries, all your hurts, all your anxieties and troubles are due to some weakness within you. Remove that and fight not with circumstances, do not blame your fellowmen, throw not the blame on the shoulders of others, but remove your own weakness. Bear in mind that whenever you fall or suffer or are troubled, it is due to some weakness within you. Remember this and fight not with gravity.

What is this weakness within? It is the dark pitch of ignorance which makes you look upon the body, the senses, as you. Get rid of it, discard it and then Power itself you become. When is it that you feel your liver or your spleen? You feel your liver or your spleen when it is out of order. When do you feel your lungs? You feel your lungs when they are out of order. When the nose is all right, you do not feel it.

Similarly when you feel the body, it shows that there is some disease there. When in perfect health, you feel bold and strong, you feel not the body or the personality; you will be above this mockery, this false self; you will be above the superstition of this little body. To you the whole world will be your body; and the moment you are in that state, Bliss is for you, and you will never feel any desire for this or that. This weakness in you makes you stumble time and again, this weakness, this ignorance makes you feel your body.

There was this question put to a sage, "How is it that when Christ was crucified, he did not feel the cross?" At that time the sage had some coconuts around him. In

India, people visiting friends or sages always bring fruits and these cocoanuts had been brought to the sage. One of the cocoanuts was raw and the other was dried up. The sage said, "This cocoanut is raw. Now if I break the shell, what will happen to the kernel?" They said, "The kernel will be cut or broken also, it will be injured." "Well," said the sage, "here is the dried cocoanut and if I break this shell, what will happen to the kernel?" They said, "If the shell of this cocoanut be broken, the kernel will not be injured, it will be unharmed." He said, "Why?" They said, "In the dried cocoanut, the kernel separates itself from the shell, and in the raw cocoanut the kernel attaches itself to the shell." Then the sage said, "When Christ was crucified what was crucified?" They said, "The body." "Well," said the sage, "Here was a man whose body or outer shell was injured or crucified; here was a man who had separated the immutable Self, the true kernel from the outer shell; the outside shell was broken but the inside was intact; so why feel sorry, why weep or cry over it? In the case of other men, as in the raw cocoanut the kernel attaches itself to the shell and so when the shell or body is disturbed, the kernel or inside is disturbed or injured also, and that is the difference."

The weakness or disease in you is this attachment to the shell; this clinging, this slavery to the shell. Thus, giving up, this clinging, this bondage to the shell is death from the stand-point of worldly men. From the stand-point of your present vision, that is death, and unless you suffer this death and detach yourself from this shell and the concerns of the shell, you cannot conquer death, you cannot rise above anguish, misery, disease or pain. Let the body become as if it never existed. A man of liberation, a free man, is one who lives in Divinity, in Godhead, in such a way that the body was never born.

Rama has many times heard the expression "I wish I was never born." Dean Swift used to read this passage from Job—"Let the day perish in which I was born." Rama says, "Brother, this is not the way to make the day in which you were born perish. Let the body, the desires

perish, and live in God-consciousness to such a degree that for you there is no day on which you were born, as if there was never anybody, as if the body had never been born. Just as when you enter the deep sleep state, all the experiences of the wakeful state disappear; they are forgotten; so rise to the God-consciousness to such a degree that for you your past relations may become a complete blank. This is the way you have to make the kernel detach itself from the shell, then you conquer death.

Realization means setting to this new tune all your old songs. The old songs will remain the same, but you must set all of them to an entirely new tune. You must look at the world from an entirely new stand-point. You cannot mix the two stand-points. It cannot be that you can look at certain phenomena from a worldly stand-point and regard other circumstances or phenomena from the new stand-point. Let your stand-point be entirely changed, look at everything as God, as Divinity. Your relation to the world should become the relation of God to the world; an entire change. This will be illustrated by some stories.

At one time there came a man to a meeting where we all had God-consciousness, and on entering he began to cry and weep and beat his breast; nobody attended to him. He was grieving over the death of Rama's son and this boy was related to this man. Well, nobody attended to him, at last he sat down, and then he was asked quietly, calmly, plainly to hush his anxiety and to console himself, and he said he could not bear the death of this relation of his (the son of Rama). None of the audience could weep or cry or show any signs of disturbance, for there was the state of God-consciousness; there was that state where everything in the world was looked at from the stand-point of God; there was that condition where the old songs were set to the new music of Divinity. The words or remarks which escaped the lips at that time were as follows— "O brother, the fact that you are a relative, is of the same sort as somebody coming and saying 'O sir! the wind is blowing, but, O fellow, what if the wind does blow, what is unnatural about it to upset us? Or O sir, the river is

flowing; what if the river flows, it is natural, why should it upset us; the river flows, that is natural; there is nothing abnormal or extraordinary about these statements. Similarly when you come and say that Rama's son is dead, there is nothing extraordinary about it, it is most natural; every one who is born, is born to die. When you enter the university, do you enter to stay but a short time or make it your home all the time; do you get examined or remain there all your life as a freshman or sophomore? When you enter the freshman class, it is intended that you should leave that class one day and go on to the sophomore class, etc."

When you enter a staircase, it is understood that you are not to remain there always, but will leave the staircase after a short time.

When you reincarnate, is it not understood that you must leave that reincarnation or past life?

Similarly when you enter this body, it is understood that you will leave this body. So if that boy whom you call Rama's boy, is dead, it is quite natural, there is nothing remarkable or curious about it. It is not strange, it should not upset you, it is like saying that you had your nail spared today. If the son is dead, all right, there is nothing unnatural about it.

This is the way to look at your worldly relations and thus keep yourself free; look from the stand-point of Reality, making Rama the true Self, Divinity, your home, and look at all your acquaintances, connections and relations from that vantage ground. Just as from the Lick Observatory people make observations of worldly phenomena, so from the Lick Observatory of your *Atma*, through the telescope of Divine Wisdom look at this world and you see the Divinity you are, the God of gods, the Light of lights, the Truth. The same am I. Not the body, not the mind, not this little, false, craving ego, but Divinity I am. Feel, O feel that! Realize it. Realize that you are God. This is the one thing needful. What care Rama or what care you or what cares anybody if this body is in a dingy hut. Keep this God-consciousness, and wherever you are, that place is converted into heaven. What need you

care if your body is tortured; let God-consciousness be with you and all the treasures of the world are yours, all the treasures of the universe are yours. Have only this and throw away everything else.

Once there came a man and said to Rama, "O sir, a great prince is coming to pay his respects to you." Now here is an important point. Rama is about to talk on a critical point, where people usually feel these flattering, puffing remarks of friends. Well, the man said, "Here is a very wealthy man coming to pay his respects to you." There was Rama looking at everything from the stand-point of Divinity, and these words escaped the lips of Rama. "What is that to Rama?" The man said, "O sir, he is going to purchase such magnificent, beautiful costly things to bring to you." Rama said, "What is that to me? What is a prince to me? Let me have Reality only. Trifles and frivolities, these unreal phenomena have no interest for me; my Truth, my Divinity, my Joy, my *Atman* is enough to keep me busy. These vain talks, these frivolous, worldly things do not concern me. This prince or these wealthy people come to the body of Rama, and if Rama becomes interested in these bodies, he would become a veritable interrogation point; but when the point of view is changed and when the old songs have been set to new music, when the observation is taken from the highest stand-point, then what interest can a lord or mayor, or an emperor excite in me? None whatever." So let the stand-point be changed. When news-papers have no attraction for you, when they cease to interest you, then that day you have risen above the body, and have come nearer to God. This gives you one way of applying this Truth in your practice. When that crucifixion is attained, then the True Life in you will manifest itself in ways like that.

These stories are told not that you may simply imitate them. No, no. Feel the Divinity within you, feel God that you are. Feel that and rise above all temptations, fear and anxiety.

SPIRIT OF RELIGION

THE GOAL OF RELIGION

*Lecture delivered on Saturday, December 6, 1902, in the
Hermetic Brotherhood Hall, San Francisco.*

My Alter Egos, My other Selves,

There will be a regular course of lectures, to which tonight's talk may be looked upon as an introduction. "What is the Goal of Religion, and how do the Hindus try to realize it?"

According to the Hindus, everybody is God, the most precious Jewel, the whole Treasure, the supreme Bliss and source of all happiness in himself. Everybody is God and All in himself. If so, how is it that people suffer? They suffer, not because they have not the remedy; not because they do not possess the infinite joy in themselves; not because they have not the priceless jewel within themselves; but because they do not know how to untie the knot which holds it, how to open the casket which contains it. In other words, people do not know how to enter their own spirits and realize their own Self. All religion is simply an attempt to unveil ourselves and to explain our Self. We have placed a curtain before the precious jewel within us with our own hands, by our own efforts, and have made ourselves miserable, poor wretches, as Emerson puts it—"Every man is God playing the fool."

All creeds are simply efforts to strike out, to rend asunder the veil which covers our eyes. There are some creeds which have succeeded in making the veil much thinner than other creeds, but in all creeds there are people who have the true spirit in them and wherever the true spirit comes, whether the curtain be thick or thin, it is pushed aside for the time being and a glimpse into the Reality is had. It will be illustrated by this example. Here is a curtain or veil. (Here Rama placed a handkerchief before his eyes.) It is before the eyes. We can

push aside the curtain and see, but the curtain again comes up before the eyes. The curtain is made thinner (here some of the folds of the handkerchief were taken down), and when the curtain is very thin it can still be shoved aside, but it comes up before the eyes again. It does not leave the eyes permanently. We will make it thinner still. In this state also it can be slid aside for a while. But it comes before the eyes again. When the veil is made extremely thin, even though it be not thrust aside, the veil does not stand in the way of our vision. We can see through it, and even now as before, we can also remove it at times. When the curtain is made extremely thin, it is practically no curtain, and we enjoy supreme happiness inspite of it; we are face to face with God; nay, we are God. Nothing in this world can disturb us or mar our happiness; nothing can stand in our way. This is the advantage of Vedanta over other creeds that it reduces the curtain of ignorance (*maya*) to its thinnest and enables a *Jnani* to enjoy blissful vision even in business-life.

The votaries of all religious creeds can at times be *en rapport* with Divinity and lift off the veil, thick or thin, from before their eyes for so long as they remain in communion with the Supreme Being. A Vedantin also can do that, can throw himself into a state of happy trance; but he enjoys celestial vision even in the ordinary state, celestial vision which creeds of thicker veils do not.

All the sects in this world, including those of India, may be branched under three principal headings. In Sanskrit we call these '*Tasyaivabam*,' (तस्यैवाहम्) '*Tavairabam*,' (तवैवाहम्), '*Tvamerabam*' (त्वमेवाहम्). The meaning of the first '*Tasyaivabam*' is, "I am His." This form of a creed keeps the curtain in its thickest form. The second stage of religious creeds is '*Tavairabam*,' which means, "I am Thine." You will notice the difference between the first phase of creeds or dogmas and the second. In the first attempts in the religious direction, the devotee, the worshipper looks upon God as away from him, as invisible, and he speaks of God in the third person, as if he were absent, "I am His." This is the

beginning of religion, it is like mother's milk to every child of religion. Without having once fed upon this milk, a man is incapable of making further progress in religion, "I am His." Is it not sweet when a man realizes even this idea perfectly; awakes early in the morning and thinks, "My master wakes me," goes to his official duties and looks upon those duties as imposed upon him by his dear, sweet Master, God, looks upon the whole world as God's, and regards his house, his relatives, his friends as God's, as vouchsafed unto him by God? Oh, is not the world turned into a veritable Heaven, is not the world converted into a Paradise? Let the man be sincere, let him earnestly and with his whole heart feel and realize that everything about him is his Master's, his God's, and this body is His. When realized perfectly, even this idea brings exquisite joy, indescribable happiness, supreme bliss—it is sublime. This is sweet enough when realized and put into practice, but as a creed it is only the beginning.

Compare with it the second phase of creeds, the second stage of religious life and devotion called '*Tavaivaham*'—"I am Thine. I need thee every hour, I am Thine, Thine." The first was sweet, but this is sweeter. The first state was very dear and very lovely, but this is more lovely and much dearer. Just mark the difference. The difference is illustrated by the veil having become thinner. You know that in "I am Thine," God is no longer spoken of in the third person. He is no longer looked upon as absent, as behind the curtain, but comes face to face with us. He is near and dear to us, very close to us. He comes closer to us, we become more familiar with Him. As a creed this is higher. But it often happens that people believe in this creed, and address God as very familiar, very near to them, but they lack the true earnest Spirit, the Living Faith.

Living Faith being conjoined to the first state of religious development, the curtain, though very thick, is for the time being removed. While a man is feeling with his whole heart and soul—with every drop of his blood—the idea that he is God's, "I am His", as it were,

being poured forth from every pore of his body, the sincerity, the earnestness, the ardour and the zeal for the time being, remove the curtain from before his eyes, and he is lost, merged in God, in the All, becomes godly, he becomes God for that time. Sometimes the man who believes in the high principle "I am Thine" lacks that true Living Faith and does not enjoy full well the sweets of God's presence. But the Living Faith and earnestness can be conjoined to the second stage of religious creed as well.

The third form of creed is called '*Tvamasi*,' and means "I am Thou." You see how near it brings us to God. In the first form "I am His," God is away, off. In the second form "I am Thine," God is face to face with us. He has become closer to us; but in the final stage of religious development the two become one and the lover and the beloved are lost in Love. Thus is Vedanta realized. The moth neared and neared the Light till it burned its body and became Light. The word *Upāṇiṣad* (Vedānta) means literally approaching so close (*Upa*) to the Light of lights that most certainly (*ni*) the moth of separating and dividing consciousness may be destroyed (*śad*). The true lover of God becomes one with Him, and unconsciously, spontaneously, involuntarily such expressions find utterance through his lips, "I am He," "I am He," "I am He," "I am Thou," "Thou and I are one," "I am God, I am God. Nothing less can I be." This is the final stage of religious development. That is the highest devotion. This is called Vedānta which means the end of knowledge. Here does all knowledge find its end; here is the goal reached. Even in this creed, where the curtain is so thin that we can see the whole reality, even though the curtain is there, there are some who lack earnestness, sincerity or single-mindedness, and do not slide away the curtain entirely to taste full realization; and there are those also who, after arriving intellectually at this conviction, begin to realize the idea through feeling to such a degree that they remove the curtain and so of heavenly bliss—they become Heaven.

itself. These are called 'liberated' even in this life—*Jivanmuktas*.

The refining of the creed or the thinning of the curtain comes chiefly through the intellect, and the lifting of the veil is effected through feeling. The three forms of the creed have been described. Now let us see how far it is possible for men in the different creeds to shift the curtain between whiles. A few Hindu stories will serve as illustrations.

There was a girl very deeply in love, her whole being transformed into love. At one time she was seriously ill, and doctors were called. They said that the only way to cure her was to take out some of her blood. They applied their lancets to the flesh of her arms, but no blood came out of her body. But at the same time curiously enough blood was observed gushing from the skin of her lover. What a wonderful union! You will call that a tradition, a false story, but it can be true. Often do those people who experience love, though of a lower nature, verify something like that in their own lives. That girl had forgotten her own personality and had made herself one with her lover and the lover had merged himself in the lady's love.

Such a union with God is religion. 'Let my body become His body and let His Self become my Self.'

In a religious book of the Hindus, *Yoga Vasishtha*, we are told of a lady who was thrown into fire. The people saw that the fire did not burn her. Her lover was thrown into the fire, but it did not burn him also. How was it? They were thrown into the river but it did not carry them off. They were thrown down from tops of mountains and not a bone was broken. How was it? At that time they could not give any explanation, they were beyond themselves, they were in that state where no questions could reach them. Long afterwards the reason was asked, and they said that to each of them the beloved one was all in all; the fire was no fire, it appeared to that lady her lover, and to the man the same fire appeared to be his beloved one. The water was no water to them, it was all the beloved one. The stones were no stones to them, the

body was no body to them; it was all the beloved one. How could the beloved one harm them?

We read in the Hindu Puranas of a young boy whose father, a king, wanted to turn his son from religious life. He desired him to remain a worldling like himself, but the remonstrances and admonitions of the parent did not prevail upon the child—they were all lost on him. In order to prevent the child from his intention, the father cast him into fire but it burnt him not. The king then threw his child into running water but it bore the child up. To him the fire, the water and other elements had ceased to be harmful—they were realized in their true state. The boy had dehypnotized himself into this real state. Everything unto him was God, all Love. The threats, frowns and browbeatings, sword and flame, were nothing else than sweet Heaven. How could he be injured?

Sometime ago a Hindu monk was sitting on the bank of the Ganga, in the deep Himalayan forests near Rishikesh. On the opposite bank some other monks were observing him while he was chanting to himself '*Shivobam. Shivobam! Shivobam!*' which means I am God, I am God. There appeared a tiger on the scene. The tiger came and got him in his claws, and though in the fangs of the tiger, the same chant was coming out from him in the same tone, in the same fearless strain, *Shivobam! Shivobam! Shivobam!* The tiger tore off his hands and legs, and there was the same sound, unabated in intensity. What do you think of that? What do you think of this truth, "I am God, I am God?" Could you call it agnosticism? Far from it, far from it. This is the final Realization. Do not lovers on reaching that summit of love, feel themselves to be one with their beloved one? Does not the mother call her child the flesh of her flesh, the blood of her blood, the bones of her bones? And does not the mother regard the child as her other ego, as her other self? Are not the interests of the child identical with the interests of the mother? Indeed they are.

Embracing God, accepting Him, wedding Him, become one with Him to such a degree and so intensely

that there may be left no trace of separation. Instead of praying, "Thy will be done, O Lord," let your joy be "My will is being done."

In India, long ago, ways and customs were very different from what you find them in America in these days. In America, you have electric lights to illuminate your houses at night. At the time of which Rama is going to speak, the Hindus used clay lamps and when one family got their lamps lit, the people of the adjoining houses would go into their neighbour's house to light theirs. One evening a maiden who was ardently in love with Krishna went to the house of his father on the pretext of lighting her lamp. It need not be said that it was in reality a desire to get herself singed like a moth at the light of Krishna's face that led her to the house of Krishna rather than to any other house with lighted lamps. She really went to see him; the lighting of the lamp was only the excuse she gave her mother. She had to apply the wick of her lamp to that of the burning lamp, but her eyes were not on the lamps, they were on the face of the dear little Krishna. She was looking at that charming, bewitching face of Krishna; she was looking at him so intently that she did not notice that instead of the wick of her lamp being in contact with the burning lamp, her fingers were burning in it. The flame continued to burn her fingers but she noticed it not. Time passed on and she did not return home. Her mother became impatient and could bear the delay no longer. She went to her neighbour's house, and there she saw her daughter's hand burning and the daughter unconscious of it; the fingers were singed, were shrivelling, and the bones were charred. The mother panted for breath, gasped and wept and cried aloud, "Oh, my child, my child, what are you doing? In the name of goodness, what are you doing?" Then was the girl brought to her senses or you may say she was brought from her senses.

In such a state of Divine love, in this stage of perfect love, the beloved and the lover become one—"I am He," "I am Thou."

This is the third state, and beyond that comes the state where even these expressions cannot be used.

The above stories illustrate the third kind of love. The following will illustrate the second state of religious development, "I am Thine, I am Thine." Two boys came to a master and wanted him to instruct them in religion. He said that he would not teach them unless he had examined them. Well, he gave them two pigeons, one to each, and asked them to go out and kill the pigeons at some retired place where nobody might see them. One of them went straight into the crowded thoroughfare. Turning his back to the people who were passing through the street, and putting a piece of cloth over his head, he took up the pigeon, wrenched its neck and came back straightway to the teacher and said, "Master, master, (Swami, Swami), here is your order carried out." The Swami enquired, "Did you strangle the pigeon when no one was seeing you?" He said, "Yes." "All right; let us see now what your companion has done."

The other boy went out into a deep, dense forest, and was about to twist the neck of the pigeon, and lo! there were the gentle, soft and glittering eyes of the pigeon looking him straight in the face. He met those eyes and in his attempt to break the neck of the pigeon, he was frightened. The idea struck him that the condition laid upon him by the master was a very trying, hard one. Here the Witness, the Observer is present even in this pigeon. "O, I am not alone! I am not in the place where no one will see me, I am being observed. Well, what shall I do? Where shall I go?" He went on and on, and retired into some other forest. There also when he was about to commit the act, he met the eyes of the pigeon, and the pigeon saw him. The Observer was in the pigeon itself.

Again and again he tried to kill the pigeon; over and over again he tried, but did not succeed in fulfilling the condition imposed upon him by the master. Broken-hearted, he came back reluctantly to the master, and laid the pigeon alive at the feet of the Swami and wept and wept and cried: "Master, master, (Swami, Swami), I

cannot fulfil this condition. Be kind enough to impart the knowledge of God to me. This examination is too trying for me. I cannot bear this examination. Please be merciful, have mercy on me and impart to me Divine knowledge. I want that, I surely need it." The master (Swami) took up the child, raised him in his arms, caressed and patted him, and lovingly spoke to him: "O dear one, O dear one, even as you have seen the Observer in the eyes of the bird that you were going to slay, even so, wherever you may happen to go, and whenever you are moved by a temptation to perpetrate a crime, realize the presence of God. Realize the Observer, the Witness in the flesh and in the eyes of the woman for whom you crave. Realize that your Master sees you even in her eyes. My Master sees me. Act as if you are always in the presence of the Great Master, even face to face with the Divinity, all the time in the sight of the Beloved."

They say that in a grand museum in Naples, there is a beautiful angelic face on the roof, and at whatever part of the museum you may happen to be, whatever part you may happen to visit, you may go to the roof, you may go to the basement, wherever you may be, the bright, dazzling, pure eyes of the angel look you straight in the eyes. People who are in the second state of spiritual development, if true to themselves, live constantly under the eyes of the Master. They feel and realize that wherever they may go, in the innermost chamber of the house, in the most secluded caves of the forest they find themselves under the eyes of God, seen by Him, fed by His light, nourished by His grace.

Now we come to the primary stage of spiritual development. "I am His! I am His! I am God's!" This seems to be an elementary stage. Oh! But how difficult it is for people to realize the elementary stage of religious development even and if a man really sincere, really single-minded, really devout, puts into practice what he believes, makes this idea course with the blood through his veins, feels it with every drop of his blood, gets himself saturated with it, with this elementary creed, he may become an angel in this world.

A highly revered saint, Guru Nanak, in India was in his early youth working in a place where it was his duty to give away alms, to distribute food and treasure to the people. Some poor men were brought before him with an order from his Master to give unto them thirteen bushels of flour. He gave them one bushel; he gave them the second, the third, the fourth, the fifth, the sixth, until he came to the number thirteen. He was counting the number of bushels audibly while dealing out the flour. The number thirteen is called *tera* in the Indian language. This is a very remarkable word. It has two meanings; one is thirteen—ten plus three, and the other meaning of the word is "I am Thine!" "I am Thine!" "I am God's!" "I am a part of Him. I am His!"

Well, he counted twelve and then came the turn of the number *tera*. When he had given them the thirteenth bushel and was pronouncing *tera*, such holy associations were aroused in him that he actually gave up his body and all to God. He forgot everything about the world; he was beyond himself; no, he was in Himself. In this state of ecstasy he went on saying '*tera, tera, tera, tera, am*' went on unconsciously giving to the people bushel after bushel, saying '*tera, tera,*' until he fell down in a state of super-consciousness, in a state of transcendental bliss.

Thus we see that people who are in the elementary stages can often rise to the greatest heights, if they are as good as their word; if they are sincere and earnest; if they do not want to throw dust into the eyes of God; if they do not want to make promises with God and then break them. When once in the temple or church, they say, "I am Thine," let them feel it. Let them live it. Let them realize it. This is true religion.

The different sects throughout the world can be classed under these three heads—"I am His!", "I am Thine!", "I am Thou." So far as the forms are concerned, the second form, "I am Thine" is higher than the first, "I am His," and the third form, "I am Thou" is the highest. Into any of these three forms we may infuse the true religious spirit.

According to the Hindus, those who bring a true religious spirit to bear upon the elementary state of the creed, will in this birth or in the next, rise to the higher creed; they will rise to the second creed, and with the second creed, again associating the true religious spirit in this life or the next will by and by rise to the next higher religious creed which is "I am He", "I am Thou." When this state is reached, there are no births. The man is free, free, free! Man is God, Lord! He has reached the end! OM!

Oh! brimful is my cup of joy,
 Fulfilled completely all desires;
 Sweet morning zephyrs I employ,
 'Tis I in bloom their kiss admires.
 The rainbow colours are my attires.
 My errand run light, lightning fires,
 All lovers I am, all sweethearts I,
 I am desires, emotions I.
 The smiles of rose, the pearls of dew,
 The golden threads so fresh, so new,
 Of Sun's bright rays embalmed in sweetness,
 The silvery Moon, delicious neatness,
 The playful ripples waving trees,
 Entwining creepers, humming bees,
 Are my expression, my balmy breath,
 My respiration in life and death.
 All ill and good, and bitter and sweet,
 In that my throbbing pulse doth beat.
 What shall I do, or where remove?
 I fill all space, no room to move,
 Shall I suspect or I desire?
 All time is me, all force my fire.
 Can I be doubt or sorrow-stricken?
 No, I am verily all causation.
 All time is now, all distance HERE,
 All problem solved, solution clear.
 No selfish aim, no tie, no bond,
 To me do each and all respond.
 Impersonal Lord of foe and friend,
 To me doth every object bend.

Om!

Om!

Om!

RELIGION

Lecture delivered at Shanti Ashram, Mathura, India.

My own Self in the form of ladies and gentlemen,

Religion, as is manifest from the derivation of the term *re—back—ligare*, to bind, is that which *binds* one *back* to the origin or fountain-head.

Question—What is the origin or source? What is it, at whose decree, as it were, the mind thinks, the eye sees, and nature lives?

Answer—That which cannot be perceived by the mind, the eyes and other organs of sense, but makes the mind, the eyes, etc., speed to their work is *Brahman*. *Brahman* cannot be the object of perception or thought. Mind and speech turn back from it in dismay.

A pair of tongs can catch almost anything else, but how can it turn back and grasp the very fingers which hold it? So the mind or intellect can in nowise be expected to know the great Unknowable which is its very source.

Religion, then, as distinguished from theology and also divested of its dogmatic excrescences, is essentially a mysterious process by which the mind or intellect reaches back and loses itself in the Inscrutable Source, the Great Beyond.

The devout Christian or pious Mussalman when offering prayers holds his hands aloft, unconsciously pointing out that it is the Above, the Beyond, the Incomprehensible, which he is striving to approach. The Hindu, immersed in *bhakti* or lost in *samadhi*, gets his eyes naturally shut, which clearly indicates that it is the Within, the Invisible, the Beyond in which his mind or intellect is being merged.

Not "a religion" but "the religion" which is the soul of Islam, Hinduism or Christianity is strictly speaking, that indescribable realization of the Unknowable, where

all distinctions of caste, colour and creed, all dogmas and theories, the body and mind, time, space and causality, together with all that is contained therein, this world and all other imaginable worlds are washed clean off into *what no words can reach*. Is it mystifying? Not at all.

Let any person of real religious experience refer to his moments of what is called communion and assert whether any idea of God, not to say of himself or the world, subsists there. In true realization there is no *metum* and *teum*, no trace of the subject and object.

Any systematic attempt leading to the goal above pointed out is religious.

It may be asked what is the need of aiming at such a mystical end. Before answering this question let us examine in what way the chief ideals and objects of attraction for man—knowledge, heroism, love and pleasure—are commonly reached.

Knowledge is commonly understood to be the amount of information acquired through outside means, such as books or teachers; and a man is taken to be of scholarly attainments if he has stuffed his brain with learned classics that have had their day. It is true that the achievements of the past should not be discarded and are worth a careful study; but true education (*e*—out, *duco*—I draw) begins only when a man turns from all external aids to the Infinity within and becomes, as it were, a natural source of original knowledge or a spring of brand new ideas. Newton and other apostles of truth pour forth useful discoveries. Who taught them? From what books did they learn all that which superseded all foregone researches? Certainly, the education of the benefactors of mankind consisted in unconsciously approaching that Real Self by which alone all that is unheard of, is heard; all unknown is known; all unthought of, is thought. Light shines out through one when his mind is *concentrated*, that is, when a man loses his little self, when his body, mind, etc., disappear to him, as it were and a state is reached where the world, the ego and everything is merged in the Great Unknowable; it is then and

then alone that truths descend in showers, discoveries crop up, knowledge begins to flow, and the secrets of nature are unfolded. Thus all truths, discoveries, inventions, designs, theories and the like are the natural outcome of a kind of transcendental *yoga* or *religion* as above defined. The poet being once in that super-conscious state, sublime thoughts and noble ideas must proceed from him. The mathematician or philosopher has simply to abandon his apparent self, and wonderful solutions of the most intricate problems must occur to him. After a problem is solved or discovery made, the apparent 'I' wants to get the credit for it, but this copyrighting or patenting 'I' so long as it was making its existence felt, no discovery could be made; it was only when the 'I' renounced itself and the idea of religion, as above defined, was realized, that success and knowledge began to well out.

Let us watch a hero in the battlefield. He is made with super-abundance of power, thousands count nothing to him, his own body has no appearance of reality to him. He is no longer the body or mind, and the world is no more existent, the spirits are up and every hair of his body is thundering out his immersion in the Great Beyond which lies at the back of the body, the mind and the whole world. Thus to the spectators, indomitable courage and heroic power are like lightning flashes of the Unknowable into the phenomenal world; but in regard to the subject himself undaunted bravery is unconsciously no more than *religion*, that is, absorption in the Power behind the screen.

How beloved is the word *love*. Everybody must love a lover, as the saying goes. To the pure Hindu in most instances *love* (*bhakti*) is the only desideratum. There are some noble souls who would gladly sacrifice anything and everything for the sake of divine *love*. Let us try to discover the fountain-head of *love*.

The ideal *Bhaktas* like Chaitanya Mahaprabhu or Bunyan are distinguished for their unusual trance or raptures of prayers; and it goes without saying that divine *love* raised in intensity to such a pitch means transcending

all ideas of shame, conformity or the world and exemption from the bondage of the little self. Even those who have been blessed with an experience of love, directed towards lower objects, will testify to the apparent paradox, that highest *love* transcends the idea of the beloved and the lover. Thus undeniably is *love* identical with *religion* in the above sense.

The very word *ecstasy* (*ek*—out, and *sto*—to stand) shows that happiness, no matter under what conditions or circumstances experienced, is nothing different from standing, so to say, outside the body, mind and world. Referring to one's own experience any person can see the oneness of happiness with *freedom*, though temporary, from all duality—the longed-for object and the wooing subject welding into one constitute joy. Thus manifestly the very nature of happiness is *religion*.

These observations clearly prove that all the noble and desirable ends of life are reached only when the intellect and along with it the whole of the objective world melt into the Unknowable Beyond.

But this is getting a dip into Universal Essence, just as one consults a dictionary or as a diver plunges into the ocean and with pearls comes out shortly.

Sensuous pleasures are in their essence strictly speaking, *religion*, but the mode of realizing *religion*, involved in them, may be compared to getting a peep into the *darbar* through the grating of a dirty gutter. They resemble a flash of lightning which though identical in its nature with broad daylight, does far more harm than good. Or, more appropriately, they are, the stealing of fire from heaven like Prometheus.

Is it not possible to enter the blissful *darbar* by a lawful portal? Cannot the midnight lightning-flash be made continuous to become everlasting bright day? In an instinctive desire of that nature lies the necessity of religion in its ordinary sense. Strenuous struggle to that effect is worth while, and those who pooh-pooh the importance of religion are despite themselves engaged in suicidal efforts.

All attempts of Philosophy or Science to pry into the Ineffable have failed helplessly. *Time, space and causality*, contemplated either from the subjective or objective point of view, defy all efforts to discover their nature. The ultimate nature of Matter, Motion, Force or Energy presents insurmountable difficulties to the enquiring mind. Atomic theory is beset with contradictions. Bosovich's theory of Centres of Force, in the long run, fares no better. All the dogmatic theologies of the world have more or less of superstition stamped on their face. One system of philosophy explodes the other, the latter in its turn spares no pains to return the compliment. From this it is apparent that the interior of Nature will for ever remain a mystery to the mind and that it is not given to human intellect to sound the depth of the cosmos.

Then, should we give up all search into the Underlying Absolute as a forlorn hope? Shall we devote our energy and power exclusively to practical discoveries and inventions like railways, telegraphs and gunpowder? Even such toys bring no peace or rest. The very thirst for more and more, that indispensably accompanies every new possession, emphatically declares the vanity of earthly ambitions.

These considerations land us in utter despair. Despair not, say the Upanishads. However obstinately we may shut our eyes to the Reality, in moments of happy isolation, the query forces itself on us "Whence emanates all this phenomenon? Why am I? What do the earth and sky signify?"

The Veda says that this ingrained question must necessarily find its solution, though not through Philosophy, Science or earthly love. The question itself being included in the *anuraktanya maya* (insoluble riddle of the whole world) forms a part of the inscrutable mystery it wants to unravel. As an eagle cannot exist in the atmosphere in which he soars, so the soul cannot exist in the sphere of limitation. So long as the questioner and the objects questioned are one and the same, the problem is not there, and there can be no question of its solution.

ances. The goal may be reached by a special culture, and when reached must dissolve altogether the question as well as the answer. Vedanta aims at the goal independently of the enslaving process connected with ordinary pleasures, ecstasy, love and the like. Being lost in such a vision one is *Brahman Itself, Unknowable to the mind or intellect*. A man who gets even a glimpse of such realization stands above fear and anxiety. Unshakable strength of character is the necessary outcome of this realization or *religion*.

Hence the desirability of Religion.

Om!

Om!

Om!

IS A PARTICULAR SOCIETY NEEDED?

Lecture delivered on January 29, 1903, in the Golden Gate Hall, San Francisco.

My onw Self in the form of ladies and gentlemen,

Today Rama will like to answer the question so often asked by those who have been listening to these lectures.

Question—Would it not be best to start a society of our own for pursuing these truths given us by the Swami?

Answer—One of Rama's objects is to break down caste and sectarianism.

It is true that by starting a society or forming an association, the cause of Truth may be strengthened, but often there is more harm than good done.

If an association or society be formed, it should not be as other societies. Rama wants no slavery, no yoke of Vedanta. You are all free to attend any other association, to listen to all new-comers. If you are attracted to other speakers, if there be something in this one or that one for you, then go to them. Every speaker is Rama. Krishna I am, Mohammad I am; hear them freely. Rama does not want you to become slaves to him; do not shut out the light. At the same time Rama wants you to benefit by this truth.

Truth as old as the hoary-headed peaks of the Himalayas, truth sung on the banks of the Ganga, thousands and thousands of years ago, is the same truth which was apprehended by Emerson, Whitman and all others, the same truth which put them into ecstasy. The same truth presented in a thousand forms by the present day associations and societies, comes in its entirety or in its parts; the same truth which is talked of in your journals and papers may be presented beautifully, but truth has not changed, it is the same today as it was thousands and thousands of years ago, but Rama says the truth is brought

out most beautifully by him, and if you but read these books, you will see that these truths are magnificently, wonderfully portrayed by Rama. Some people could not relish Rama's oratory, because he did not humour and pamper to their tastes. Let Rama swerve from the truth and take up a tone which will flatter and humour and please your fancy, and people will gather in large numbers to hear Rama, but Rama does not descend from the heights of truth in order to pamper anybody's taste, and never will.

Christ spoke only to eleven disciples, but those words were stored up by the atmosphere, were gathered up by the skies, and are today being read by millions of people. Truth crushed to earth shall rise again.

It may be that this thought is being expressed by many persons, but Rama's way of putting this same thought, which is being propounded by the Press of to-day, will supply some need and impart some good; some will be benefited by this way, and others will be benefited by other ways; *but then millions of people will receive great benefit from Rama's way.* Rama says that if you take interest in it, take it up, advance it and pass it on to each and all. If after Rama leaves you, you form a society, take up the works of Swami, take up the works of Emerson, Whitman, Spencer and all the others; form a society which is not bound to any name, having for its object the true advance of Truth, and if in that society there be any one who has anything original, or in studying or reading has run across some helpful points, they can bring before the society such information so that all may be benefited; or some members who in private meditation come across some new ideas, may also communicate them, but let it all come naturally, not in accordance with rules.

Here is a whistle which when blown produces the notes of a nightingale. We can blow it when we like and get the notes of a nightingale, but the note is not natural. The natural song of the nightingale cannot be bound by any space, time or law. The nightingale will sing when it

pleases him and not when you approach him and say "O nightingale, sing." So you will see that a fixed time for speaking or lecturing imposes conditions, and the best results are not obtained.

Fixed conditions are necessary to procure hall rental and in order that more money may be commanded, but all these laws crucify the Truth. This is selling the Jesus of Truth for thirty pieces of silver.

Rama tells you that if you want to form a society, let it be formed on natural lines and not in imitation of the present societies. It may be that it will be the first of its kind.

The Christian Church is a blunder by itself. Whereas it has done immense good, it has also done proportionate wrong by placing walls around its members and preventing them from receiving Truth from any other source than the Christian Bible. So are the Buddhist, the Mohammedan Church and many others, a tremendous blunder, because they confine the members in narrow limits and prevent them from receiving truth from any other source. You must reach Heaven through that door or window and through no other.

You have the right to look at the sky through any door or window; in fact you have a right to leave the house, to leave the window or door, and enjoy the whole heaven in the open air. So Rama wishes a society formed not on unnatural plans like other societies, but on the most natural plan. Members must not be bound by any lines but must be free; a society where members lecture when they feel free to lecture or when they feel inspired, just as the nightingale, when forced to sing, all the beauty of his song is lost. Do not make yourselves like artificial whistles, do not imitate the sound of the nightingale. *Do not be bound by lines and rules. Truth cannot be bound by lines.*

Rama's best works were written in the deep forests of the Himalayas where nobody was living. There Rama went out to the trees of the forest, the air in the woods took up the sound and echoed it far and wide.

Those works began to spread, but whenever Rama was compelled to speak before a society and spoke in accordance with rules and laws, his efforts were not good. It was unnatural and the beauty was gone. Sometimes when only one person listens to you, truth comes more beautifully and magnificently. Truth cares not whether the audience is large or small. Take up the idea and by and by the whole world will listen.

Why should you belong to a society? The society belongs to you.

Here you are. You breathe into your lungs very little air at a time and yet all the air in the world is yours. Is it not? You are heir to all the air in this world. All the atmosphere is yours, you can breathe the whole atmosphere. The air of India, China, England, America is Rama's and Rama is also you. The air of the Himalayas with its sweet fragrance is yours. No one has any proprietary right over air. Similarly no one has any proprietary right over Truth or Knowledge. All the religions of the world, all the Truth of the world is yours.

When you breathe, just reflect upon this thought and feel this idea that as this body is breathing the air of the whole world, so the mind is heir to the Truth of the whole world.

Breathe the Truth of the whole world, gather it from all sources, from Emerson, Whitman and others, from the Upanishads, Gita and all, they are yours. Think them to be yours.

When you take up a book to read, look not for the author. Let books come out as the Upanishads written without the author's name.

The authors of the Upanishads took no credit for giving their ideas to the world. The greatest works in India, the six systems of Philosophy, contain nowhere the name of the author. The author does his work impartially devoid of that copyrighting spirit, free from this proprietary self, and full of the spirit of "*I am the Truth*". It is pleasure enough for me to feel, "*The Truth I am*." What pleasure there is in the idea, "*I wrote 100 books, I own*

\$5,000,000". True happiness is brought to one by realizing that "I am the whole, the Absolute Truth, the magnificent, the indestructible *Atman*, the Reality." That happiness casts into the shade all your worldly personal joys and pleasures.

So breathe and when you breathe, feel and realize that everything in the world is yours. Feel that the air of the whole world is yours, that all the beauty and love of the whole world is yours, just as the air is yours passing through the lungs, just as every drop of blood in your veins belongs to every individual cell. Every individual cell in your body owns every individual drop of blood of the body. Similarly when you breathe this thought, realize that all knowledge, power, truth, happiness, all dogmas, all creeds, Krishna, Mohammad, Rama, Jesus, all belong to you. Count not your contents by what is flowing through you at this instant.

Now a word as to how to cure yourself of the dump or this dejected state. The remedy is very simple, and on account of being so plain and simple, people neglect it.

Experience has shown it, and all these great men consciously or unconsciously stumble on the process which Rama lays before you and when you try it, you will marvel at its effects.

If while sitting in your room you are dejected or you feel tired or a little selfish or an evil thought, unhappy idea or thought of jealousy or undue attachment of a lower nature should crop up, just bear in mind that in a healthy state of body these thoughts cannot approach us; remember that there is something wrong with the stomach.

When a man comes to Rama and begins to use improper language or is harsh in his tones, he never finds fault with him, nor does he answer him in the same tone. You should never retaliate when somebody expresses jealousy, sarcasm or signs of displeasure against you, you either take pity on him and give him some medical relief of his stomach. When you yourself suffer, what do you do? Are you to take outside medicine?

Oh, no. These outside medicines will not be an efficient remedy, the effect will not be lasting.

When you feel in a state of depression, Rama's advice is to give up your laziness, throw aside your book, be on your feet, walk out in the open air and walk rapidly. Naturally your breathing becomes deep. Naturally will this breathing take place, and that will cheer you with energy, and all depression will be gone; that cold breeze blowing on your face will produce a wonderful effect. It is a wonder of wonders that more people have not observed it.

People have delivered many lectures on *Pranayama* or controlling the breath but Rama's method is the most natural one for it. While walking on the seashore or elsewhere, by Rama's method your *Prana* will be put in the right order. Another way is after walking out of the room in the open air, suppose you do not walk rapidly but slowly, suppose you do not think it nice to walk rapidly and being slaves of nicety more than freedom, if you think more of public opinion than of your own good, suppose then that you walk gently, then your breath simply fills the upper part of the stomach and does not go deep enough, then Rama advises you to stand still in a corner or at some place where you are not noticed, then open the mouth and take in the air fully. Inhale the air fully through the mouth and exhale it through the nostrils; this process should be practised rigorously, and you will see how wonderfully it will cheer you up.

Rama suggests to you the most natural *Pranayama*. Breathe, breathe, breathe. In deep breathing the air will fill the lower part of the stomach and will also pass through the entire canal within. This way you will be at once released of depression, and your energies will be put to the best advantage. While breathing you can exercise the mind by feeling "I am breathing the air of the whole world. All beauty and love of the whole world are mine." Continue this idea in the mind with deep breathing—"All the beauty, all the wealth of the world is mine" will cheer you up. Just test it, it is so simple and yet so wonderful in its results.

As to walking, people want to take walks in the society of some one else and some silly poet has written a poem to this effect—

Have a friend with whom to talk,
Somebody with him to walk.

Rama says that if you are no thinker or if you are not spiritually-minded, if you have nothing grand or noble to do with the mind, it may then be necessary for you to keep somebody beside you; or suppose you are very weak, then Rama advises you to avail yourself of the privilege of walking with a teacher. That will do you some good. But walk not with people who will not elevate or raise you; walk not with those who bring you upon the lower planes of hatred, envy or jealousy. If you walk alone, and if you are a thinker, there can be nothing more beneficial to you than to begin to chant OM when no body is around. As you walk and ch OM, you will see that the very atmosphere will inspire you and in you will be evoked wonderful and marvellous thoughts.

People do not avail themselves of this fact. It seems to be a very common-place advice, but when practised you will be astonished at the wonderful effects which it produced.

Here is the great and mighty ocean. In this mighty ocean, one drop of water has the same power behind it as the wave of the ocean. One wave has the same power behind it as another, every bubble has the mighty Ocean for its Soul every ripple is supported by the infinite Sea.

Similarly feel, feel, please, that this what you call your body is supported and upheld, is nourished and fed—this small tiny drop, like the wave—this body is strengthened and supported by the same mighty Ocean of oceans, the same which keeps up and upholds the Sun and stars.

Your Self is the support of the Sun and stars, it is the Self of every drop of your blood, it is the Self of the whole body, it is the Self of every hair of the head, Self of the whole body.

You are this Infinite Self; you do not only support and keep up this body, but you are the Self of all space and all time. Now mark—you are that Self which is supporting all time and space; you are that Self Infinity. Now see if this body dies, will that Self die? No. If the body dies, the Self cannot die so long as there is time or space; Oh wonder of wonders! I am the Self of all space, the Self of all eternity, the Self of all time.

Feel that idea while in lonely walks, while walking on the beach or in the open air; while standing alone, feel this idea. You may not chant OM freely; holding the idea is chanting OM through feeling.

You need not put too much stress on the outward chanting of OM, but through feeling you should realize "I am all Infinity, all space I am, all bodies are full of Me; all desires of friends or foes are Mine, all desires are Mine."

Here is a person of whom I am jealous—a person whom I consider my rival; now think, "That rival I am." Give up all separateness; realize that this little jealous self you are not. Suppose you love some one and you find that another loves the same one, then comes the thought of jealousy; encourage it not; the loved one you are, the other one who also loves the idol of your heart, that you are also; his joys are your joys—realize this truth. In order to realize truth you must realize yourself as Truth. Think "I am he whom that person approaches, there is no separateness." Rise above that. Get rid of this idea of great and small. Apply your Vedanta in realizing no great and no small. Think "I am he who is great today, and he who is not great today also I am." One man may be greater than you, he may have the power of gaining more wealth than you, he may gain more honours than you. Now the only way to advance is to see that what I envy is the body, but the body is not the Self of the hero, the Self of the hero and I are one. Feel that and get above this idea of jealousy.

The more your heart beats with the best in Nature, the more you feel that throughout the whole of Nature

it is you who are breathing. You breathe in the growth and decay of trees. The Sun rises and sets, the same in inhaling and exhaling.

Life and death are like inhaling and exhaling. So long as you are shut off from nature, you are lost; the more you feel that the whole world is your breath, and that Infinite power you are which breathes through the phenomena of life and death, through the coming and going, through all, you rise above all petty cares and anxieties. That is inner beauty. People who become inwardly beautiful, whatever their faces become lovely, they become the centre of attraction of the whole world.

Socrates was very ugly and prayed for inner beauty. To have good thoughts is inner beauty.

How smooth does it make the whole world for you! There is no unevenness, no roughness in the world when you feel that you are free.

If the Sun comes down, if the Moon is driven into the dust, if the systems are dragged into annihilation, what is that to you, the Real, the true *Atman*? Feel that, because then nothing can harm you. The Sun, the Moon and the stars may be destroyed but you are not destroyed; you are the Soul of all space and all time. You are ~~inde-~~structible; you stand as a rock. Realize that. This is the way you must breathe; breathe through the lungs and mind. Through the mind you breathe the Self of the whole world; you breathe the whole universe, and thus bring yourself in harmony with nature. Your life becomes harmonious with the whole universe.

What is harmonious motion? Let the motion of the brain become harmonious. *Harmonious motion is the music of the spheres.* All the spheres of the universe are breathing in that harmonious motion.

Acquire this harmonious motion. Be in tune with harmony, in tune with the music of the sphere—then you become inwardly beautiful.

Here in the great ocean there is a fish; the water of the ocean fills the gills of the fish and the water of the ocean passes through it; the whole motion it has.

Similarly feel that the whole world is Mine. What is it that dampens your spirits and your cheerfulness? It is what is called spiritual opacity. You have to make yourselves transparent, you have to give up the opacity in you, it darkens you.

What is this opacity? It is this little ego, this proprietary self which says, "This is mine, that belongs to me, etc." This opacity is what must be given up, and while breathing in the open air feel that you are in unison with the whole world. You become transparent and everything will come to you. Two men came before a king and asked him to employ them in ornamenting and painting the walls of his palace. These two rival artists applied to the king in order to get the monopoly of the whole business. The king wanted to examine their work before engaging them, and accordingly they were asked to paint two opposite walls.

Screens were placed before the walls so that the artists could work independently of each other. They worked about a month and at the end of that time, one of the artists came to the king and told him that he had finished his work and would like him to come and see what he had done. The king then asked the other artist how long it would take him to finish, and he replied, "Your Majesty, I also have finished." The day was appointed, the king together with his entire retinue and other visitors came to see which of the artists had out-rivalled the other. The screen before the wall of the first artist was taken down. The king and his retinue and all the visitors pronounced the work as marvellous and splendid; they fell into raptures over the work, thought it great and sublime.

The courtiers whispered to the king that nothing better could be expected; that there was no use to look at the work of the other artist, because this painter had far surpassed all their expectations, they thought the entire work ought to be given to this man. The king was, however, wiser than his courtiers, and accordingly ordered the screen to be taken off from before the other wall, and

but the people were astonished, they opened their mouths and raised their hands and held their breath in amazement. O wonder of wonders, it is marvellous.

Do you know what they had discovered. Not the second painter had painted nothing on the wall during the whole month. He had worked to make the wall transparent as far as possible; he rubbed and scrubbed and beautified this wall; he succeeded in making the wall perfectly transparent. Upon examining the wall, all that was painted on the opposite wall by his rival was perfectly reflected in this wall. Besides, this wall was more smooth, more even and beautiful, while the other wall appeared to be rough, uneven and ugly. All the paintings on that wall were reflected in this beautiful smooth wall, and consequently the second wall had all the beauty of the first wall added to it.

Now the kings and people of those days were not acquainted with mirrors, and they did not examine very closely, but exclaimed "Your Majesty, this man has entered deep into the wall; he has dug two or three yards and has painted everything."

The images appear in the mirror at the same distance as the objects are from the mirror.

Now as this painter rubbed and scrubbed the wall with sand and worked with it until it became a mirror, so Rama tells you that people, who are busy reading books, gaining superficial knowledge, while painting outside, let them paint the walls so as to make them beautiful by the process of gaining all knowledge.

This process is trying to make the walls of your mind or intellect transparent, smooth, thin by rubbing and scrubbing them as it were; by purifying your hearts, by making your hearts transparent and then all the knowledge of the world will be reflected in your mind; you will be inspired with the whole universe.

Rama tells you from personal experience that while living in the deep forests of the Himalayas, it often happened that when the mind was in a transparent state, when it was negative—the most splendid ideas, wonderful

philosophy and wonderful power came into the mind by inspiration, so to speak. So Rama tells you that all books are written through inspiration—the Bible, the Upanishads, the Vedas, Milton's works, Emerson's works, and Ingersol's works, even though Ingersol is not a so-called Christian. Spencer's works are all just as inspired as the Vedas, the Koran or the Bible. There is no knowledge without inspiration, all knowledge comes through inspiration. It is when authors begin this proprietary, mercantile, egotistic claiming, this mercenary spirit of exacting charge, this asking and begging from people which makes the walls of the heart imperfect, rough and uneven. It is this little crawling, sneaking spirit—and when this spirit is cleaned out, got rid of, the wall of the heart is perfect. When you vibrate with the whole world, when the business of the world is your business, when the heart of the world is your heart, when you feel that you pulsate in the whole universe, when either consciously or unconsciously you are in that state, then knowledge comes and fills you—this is the way.

In books and temples do not raise your search in vain; search within yourself for the secret; breathe in the whole world. You are transparent. Your opacity is gone when you have in mind no rivalry, no claims to yourself, when you feel the desires of an enemy as your own desires, when you apply this test to your soul and see that all those of whom 'I' used to be jealous are me, that 'I' am the owner of their desires. If their desire be to kill this body, if this desire brings to you the same happiness as it does to them, O, then you are in tune with the universe, in harmony with the whole world. You are transparent, all opacity is gone, you are God Almighty. This is the secret of success. All the treasures of the world become yours.

Om!

Om!

Om!

THE BROTHERHOOD OF MAN

Lecture delivered on February 15, 1903, in U. S. A.

My own Self in the form of ladies and gentlemen,

Before commencing the lecture, it will be better for you to concentrate your minds upon the solidarity of mankind, upon the oneness of each and all, upon the brotherhood of man. Just feel, feel, feel.

If this were strictly a speculative talk, it would not be worth while to spend an hour or so in hearing it. It ought to be made a practical matter which may really bring you spiritual happiness. Oh, what a joy it brings! when we feel that all the people in this world are 'Myself.' That music which I heard was 'Mine'. What a joy it does bring when we feel that the people in this world who are at the high spring of prosperity and who are awfully popular, Oh, those 'I am.' What a joy it brings! Try to feel that and you will see the natural consequence in your practice. Just as you feel that this one body is yours, so begin to feel and realize that all bodies are yours; and when you commence feeling that, you will mark that just as this body, which you call yours, obeys your behests and your desires, just as at your desire, at your will, the feet begin to move, at your commandment the hands begin to move; just as you observe that in your own body, similarly it can be experienced in all bodies of the world. It is a fact capable of realization, it is an experimental fact that if you concentrate your mind and your energies upon this truth of oneness, you will observe that all the bodies in this world will begin to move and behave exactly in accordance with your desires. It is an experimental fact, believe in it, verify it. It is not a matter of speculation, it is not an empty talk, it is as much a fact as you call this body of yours a fact. Though it is a mere reality, yet supposing it for the sake of argument to be impracticable, you will see one immediate pleasure falling

to your lot by this realization of the oneness of humanity. Why do these people feel sorry and anxious about riches? They want to possess gardens, they want to call grass-plots their own. What a sorry thought! Can you not go to the gardens of the rich people here, to the public gardens and sit there hours and hours and enjoy those gardens just the same way as the gentleman who calls that garden his own, enjoys it? Can that gentleman who calls that garden his own ever see all those flowers and fruits with four eyes? Are not those gardens, flowers, foliage and all those fruits accessible to him only through the same kind of two eyes as you have got? He can only hear the music of the nightingales and birds in the garden with the same sort of two ears as you. Then why worry and bother about the silly desire of possessing that garden? Well, Rama wants you to feel all the gardens of the world as yours, Rama wants you to feel and realize all the bodies of men as yours. Just feel that all the talented forces and gifted minds are yours. This is not a feeling which you might call far-fetched or unnatural. Have you not to practise various virtues for the realization of the high ideals of life? Those are useful to you, but the most useful of all, would be for you to concentrate your energies and centre your thoughts upon this Truth of truths; upon this Reality that all are one, all the bodies are yours. Upon this truth, reality, centre your thoughts, concentrate your energies, feel, feel, feel that all are your bodies. When you look at a man who is passing through the streets, who is honoured, say, the King of England, the Czar of Russia, the President of the United States, let no thought of envy or fearfulness enter your mind. Enjoy the princely gaze as yours, feel that as yours—"I am that, nobody else." When you try to feel that way, your own experience will prove the truth that all are one, everybody will be your ears, eyes, feet, your own body. Brotherhood of man! Logic may be able to prove it or not, Science may prove it or not, Philosophy may or may not be able to prove it, but it is a fact, a fact which experience proves.

Well, Rama will now give you some reasons which establish this truth, the Brotherhood of Man, and while he advances the reasons you will try to take those conclusions in your feelings, your heart, you will try to grasp those things in your feelings, in your heart, you will try to realize yourself the conclusions escaping the lips of Rama.

When this title "Brotherhood of Man" was suggested to the gentleman who had to get it advertised in the newspapers, Rama afterwards felt wronged. "Brotherhood of Man" is a misnomer. "Universal Brotherhood" is a misnomer, it does not quite come up to the mark. The word "brother" implies some difference; brothers are seen at war, fighting with one another, but here there is not the least room for any difference; here there is more than "brotherhood". "Oneness and the United Oneness of Man" would have been a better title. You will say, "Bother us not about the speculations of the *Atman*, you always talk to us about the *Atman* or Self, that is something very subtle." Well, all right, if you be willing to hear about that *Atman*, then there is no room for talk, and all the matter ends immediately; there at least we are all one, no words can reach that state; no language can come up there. But if you do not want to hear about the *Atman* which is beyond words, Rama will take up the matter from the very grossest stand-point. We shall begin with the gross body; that is very gross; even if we waive the nature of the *Atman*, even if we do not consider the *Atman*, the true Self, the physical bodies also prove that all of you are one. Minds prove that all of you are one, even on the plane of feeling. Science shows that all of you are one; upon the physical plane, upon the psychological plane, upon the astral plane you are all one. If you do not feel that, and if you do not live that Brotherhood in your practical everyday life, then you are violating the most sacred Truth. You know that the person who tries to encroach upon the laws of the State is punished, he cannot go scot-free. Similarly those who do not feel this brotherhood and do not carry out this brotherhood in

everyday life in practice, must suffer. All the suffering in this world, all the misery and all the anguish in this universe is due only to your trying to violate this most sacred law, this most sacred Truth, the Law of laws, the Brotherhood of mankind, nay, the Oneness of each and all. Now all our physical bodies are one. Brethren, how can that be? That body sits there and this body stands here, how can they be one? Just as in the ocean we see a ripple here and a wave there; they appear to be located at different places; they appear to be of different sizes, but as a matter of fact both these waves or ripples are one as they are from the same water, it is the same ocean which appears in these waves. The water which now forms this wave will, after a while, form the other wave or ripple. Just as we observe in the case of waves so it is with your material bodies. The matter which now forms this body does after a while form another body nay more, the material particles which appear to be composing this body which you call Rama's body, go into the other body even in your lifetime. So does respiration prove! You are taking in oxygen and sending it back converted into carbonic acid gas. This carbonic acid gas is inhaled by plants and the plants set free the oxygen. The oxygen you inhale and again exhale carbon dioxide, the same carbon dioxide is inhaled again by plants. From that we see that you are related to plants even as brothers; your breath passes into them and their breath passes into you; you breathe into the plants and the plants breathe into you. You are one even with the gardens and plants.

We will consider it from another stand-point. The same oxygen that you breathe and that is converted into carbon dioxide, was set free by the plants, the same oxygen goes into the lungs of your brothers; that which was now in your body is then in your brother's body. You breathe the same air, all of you. Just feel that you all breathe the same air, in your breath your bodies are one. As you live upon the same earth, the same Sun, the same Moon, the same atmosphere are all around you. You eat fruits, vegetables or meat; you eat them, the

form your body, they are excreted and in their excreted form, they will pass into vegetables and fruits, they reappear in those shapes; the same matter which went out of your bodies, when it reappears in the shape of vegetables and fruits, is taken up again by your brothers, enters into the bodies of other people. Thus we see that the same matter which was once yours becomes theirs in no time. If we look at our skin with a microscope we will observe small living particles coming out of our bodies, very minute living particles coming out of our bodies. They are not only coming out, but similar particles are going into your body. Here are some particles coming out of the body and others going into the body. Here there is a continual exchange going on in this world; the living particles which are now coming out of your body are being diffused into this atmosphere, and these very living particles which were now yours, become your fellow's in no time. Science lays it beyond doubt that your physical bodies are all one. You will not perhaps believe that. How could it be possible that living, microscopic particles going out of the bodies of my friends enter my body, and those that come out of my body stick to the body of my friends? How is that possible? Let us see. How is smell caused? You know that smell is due to small living particles coming out of the objects which we smell. Flowers are fragrant because they send forth small living particles. This is a fact proved by Science. Here we see all your bodies, do they not smell? But your sense of smell is not sharp enough or say, is not of a kind or of a capacity to be able to perceive this smell. Your bodies do smell. Sometimes even you smell your bodies; dogs do smell you out. How could dogs smell you out if your bodies were not giving out smell? All smell going out of your bodies proves that small living particles are leaving your body and going out of it. These small living particles go out of your bodies and enter your bodies from the bodies of others. There you are all one. Oh, we have all of us the same body. Feel that smell. We have all of us one physical body in that sense. One man is sick, you go to

him and the very room smells of his sickness. One man is suffering from a contagious disease—cholera, smallpox or plague. How is it that other people catch the contagion? The only reason is that the small particles that are coming out of the body of the sick enter your body. Does it not show that the particles which come out of the bodies of the sick stick to our bodies? Thus we catch contagion and fall sick. One man is suffering from cold, another who remains with him, provided he is a man of very fine nature, will catch cold. One person is suffering from consumption. Another catches that disease. How could that be, if the living particles which form your brother's body, did not come out of his body and form your body? It shows that all of you are one. Even our physical bodies are one, not to say any thing of the *Atman*. Well, this leads Rama to a strange conclusion. If a man falls sick, what is the main significance of his sickness, the main responsibility connected with it? He is sick, he is suffering himself, that is true. Why? Because of his ignorance, he suffers himself, but is he not responsible for his sickness to the whole world? He is sick and through his diseased body he is unconsciously sending forth germs of disease. Rama has no business to fall sick, not only because of Rama's pain, but because of being responsible to the whole world for the sickness of this body. You have no right to fall sick. You are responsible to the whole world for your sickness, your sick body is making the whole world sick, it is creating those malarious germs. Thus everybody should be very careful. *Sickness is not only a physical disease but a moral disease as well.* You have to be on your guard then to keep your bodies well and strong. When you are eating or drinking anything, then be cautious, not in the name of your own bodily personal comfort, but in the name of the good of the whole world. Do not eat too much, do not drink too much, be very cautious.

Well again, what is the duty of those who are healthy towards the sick? Those who are healthy have to attend to the sick, not on the ground of doing a favour or

conferring a boon, but because of the whole world. For the good of the whole world, in the name of Humanity and Truth, in the name of Universal Brotherhood, in the name of your own good, you have to nurse the sick. It is no benevolence to the sick, it is your duty to Humanity to nurse the sick and try to help him out. You see then that our physical bodies which appear to be so different, are suffering for one another. On the physical plane we are brothers, united by the most holy bonds of common flesh and blood. Physicians prove that after every seven years the body of a man is entirely changed. Every particle of the body is replaced by a new particle. This also tells you that these particles which are changing these bodies which are in continual flux, we have no right to look upon as exclusively mine or thine. Rama has no right to call this body his and that body thine. This body is changing every moment, and that which Rama calls mine at this moment does not remain unchanged. What is it that Rama calls mine? Seven years ago what is now the body of Rama was the body of somebody's else. That which was the body of Rama fourteen years ago, to whom does it belong now? To many people. So this body which you are calling yours belongs to each and all. Feel that, please. Even on the physical plane you are all one.

We come now to the mental plane. Your hairs grow and the blood flows in your veins. Just mark. What is it that makes your hair grow? Is not that, the same power which makes the hair on your fellowmen grow? Could you conceive any difference? What is it that makes the blood flow in the veins? Is it not the same power that makes the blood flow in the veins of each and all? What is it that makes the food get digested in your stomach? Is it not the same power which makes the food get digested in the stomach of each and all? Is it not one and the same power? Just keep this truth before your mind, and feel it for a second. Oh, wonder of wonders, who is Rama? Is Rama not the same power which makes the hair grow and the food digested and the blood flowing in the veins? If Rama is the same power,

he is undivided, one, present in the bodies of each and all. Then Rama is the one indivisible, undefinable, indestructible power governing and controlling all these bodies. Feel that please. This is on the mental plane. You are all one. You are all one, no difference. Feel that, please. Why grieve when this one body which you call yours starves? All the bodies that are well-fed are also yours. Why feel miserable and unhappy when this particular body which you call yours falls sick? All those that are healthy are you. Feel this truth, feel this truth. What is your duty towards others? When other people fall sick bring them up to you, just as you would have attended to the wounds of this particular body, attend to those wounds as if they were yours. Your duty towards others will be to raise them up, feel for them, sympathise with them. But your duty will be to your own body to keep yourself cheerful and happy under all circumstances. Avoid all worry and botheration.

We come now to the psychological plane, the plane of feeling. On the plane of feeling also you are all one. On the psychological plane you are all one. This is a truth, a fact; realize it. There is a lyre or say, a stringed instrument well-adjusted, well-fitted, and there is another stringed instrument placed opposite to it; both of them being fitted exactly alike. When you begin to play upon a string, a similar note comes out from the opposite instrument. When you strike a chord on the one instrument, a similar chord on the opposite instrument begins to vibrate. Why is that? Because the vibrations which give us the sound from one instrument are present around the other instrument. You begin to feel something, your neighbour is touched immediately. In dramatic performances and in theatrical places, the actors put on all kinds of feelings. Their feelings are not sincere, they weep on one side and begin to laugh on the other. Their feelings are not sincere, and yet it is seen that when the best performer begins to cry, all the audience, all the spectators are moved to tears. Why is that? On lyre, stringed instrument is struck and all the instrument

of your minds and feelings are struck immediately. It was impossible if all of you had not the same minds, if all your feelings or minds or the psychological entities of man were not related to each other as brothers, as one. If your minds were not related to each other the same way as the different waves are related to each other, if your minds were not ripples and waves in the same ocean, this fellow-feeling would be impossible. Science says that if one body is to act upon another body, there must be continuity between the two, no force can act breaking the law of continuity. Here is this solid, rigid desk, table, move one point of it, the whole moves, because this point is rigidly connected with the other point. Every force, in order that it may act, must act in a continuous action. Here the feelings of one man are transmitted to another man. This would be impossible if the heart of one man were not connected with the heart of another man by a continuous medium, so to say. Thus if all your hearts were not connected with each other continuously, rigidly, the feelings of one man could never pass on to another. This is a stern fact. Don't you see that the fact of the feelings of one man passing on to another compels you to the conclusion that all your minds are connected with each other, as one body, so to say, there is solidarity of thought and feeling? Rama has often noticed that when he laughs in the lecture, everybody laughs. It is also seen that when a man begins to cry, other people's minds begin to get mellow, tender. Here is one man singing, those that are round about him also feel the vibrations. Rama has also seen that when one man begins to sing, other people begin to sing. That is a fact. How could this be, if all your feelings or minds were not one? Just notice this please. How do we learn things? We learn things from our friends, from other people. How could a teacher teach you anything if the teacher and the taught had not the same mind; if there were no brotherhood on the mental plane? Here is a mind directly communicating with another, the knowledge of the teacher becomes the knowledge of the pupil, how

could that be, if the two minds were not connected directly? And you know again this is a matter of experience that when you really feel for another friend, and entertain feelings of love, kindness, benevolence, feelings of appreciation for one man, the other man is bound to feel the vibration at a distance of thousands of miles. Rama has tried the truth of this fact, and everyday Rama tries that. Thousands and thousands of miles make no difference. Does it not show that all your minds are on the same plane, are intimately connected? On the mental plane you are brothers.

How are culprits and criminals produced in this world? One man comes and wounds your feelings; but that man is very strong, too strong for you. You send out against him a thought of hatred, but you cannot carry that thought of hatred into effect. The same strong fellow wounds the feelings of another mild man, the second mild man resents it, sends out evil thoughts but cannot execute those thoughts by his own person. The strong fellow hurts the feelings of a third body, the third body is also poor and can inflict no direct injury upon the culprit, and so on, say twenty, fifty or hundred men suffer from one man, until there comes a time when this strong fellow approaches a very, very strong man, a match for him. This fellow being insulted very slightly by the original culprit gets exasperated and enraged to such a degree that he does not consider at all the weight of insult; does not consider whether the insult is very slight or very strong; he jumps to his feet and takes into his hands a gun and shoots him. There the original culprit is shot, the second fellow is taken by the police as a criminal and the matter is brought before the magistrate. The magistrate begins to investigate the matter. He is surprised to find the wrath quite out of proportion to the insult inflicted upon him. The insult was very slight, but the wrath evoked in this second criminal was awful. The magistrate is surprised; the newspapers take up the matter. "This was a touchy fellow, here was a very vicious fellow, a slight insult provoked him to such a tremendous wrath."

that he committed homicide. Do not such cases happen everyday? The magistrate and the newspapers cannot explain why such awful wrath was provoked by such a small insult. The Vedanta Philosophy explains it. Vedanta says that there was on the mental plane a joint stock company. You know that joint stock companies have many shareholders and one man is the boss or manager. Thus when the original culprit provokes your feelings, you send forth thoughts of animosity and hostility against that man, and there you contributed your quota, your share of wrath against the man. When the second person was insulted, the second person contributed his share, and when the third fellow was insulted, he gave his share. So the fourth, fifth or sixth, and so on, until there came a time when all was ready to start the business. You know business cannot be started unless you get some shares paid up. When a sufficient number of shares were paid up, there appeared the boss, the strong man, and when this strong man was insulted, by a law of spiritual affinity, the wrath sent forth by the first, second, third, fourth and fifth and hundred persons, all these wraths were at once drawn to this boss, attracted, called forth and collected in the person of the man who dealt out the final death-blow, who shot the original culprit and himself became a state criminal. The Government or State will punish this boss only, but in the eyes of God or in the sight of Divinity or Truth all of you are shareholders, all of you are murderers. You are also a murderer. You who sent forth thoughts of animosity or hatred are to be blamed just as much as the man who committed the murder is to be blamed. Thus says Christ that it won't do simply to abstain from murder but you will have to abstain from sending forth any thoughts of hatred. He who hates his fellow is just as much a murderer as the man who commits actual murder. Why? While this explains why people who commit murders are oftentimes exasperated quite out of proportion to the insult, the insult is very slight, but the exasperation and wrath are tremendous, there you see that it is not the personal wrath only that is provoked, it is

the wrath of your brothers also that comes up to you and takes hold of you, and you become mad, you become possessed by the wrath of your fellows who have been slightly insulted by the culprit. Just as a man is possessed by a demon, they say, as a man is possessed by a ghost, so you become possessed by anger towards your fellow-man, and being under that possession you are exasperated, intoxicated, and in that state you deal out the death-blow, and people begin to wonder why this wrath provoked was quite out of proportion to the insult. This is the way your murderers are produced. Read the history of the world and you will find that after a reign of terror all the people wanted a man who might carry matters with an iron-hand, who might keep the mob under control. Each wanted to control the mob, but none of them had the power to do it. Now the desire on the part of each and all was to get somebody who would control the revolting people and it took shape in the body of Napoleon. Napoleon comes up just when the times need him and he has the power of thousands, nay millions. Why do heroes possess the power of millions? An army came to capture Napoleon and he, single-handed, went straight up to them and said "*avant*" and they stopped. Here is one man hushing into silence thousands who came to capture him. The people are astonished to hear such facts. Vedanta explains it.

Vedanta says that in reality, the power, the thoughts of thousands are accumulated in that one man, as a matter of fact the thoughts of thousands are in that man. Thus Napoleon has no right, no hero has any right to entertain any thoughts of self-aggrandisement. Hero! If you possess the power of millions you are millions. It is the millions whose thoughts are working in your body. Where is your specially bred Divine person? It is the millions that are working in yourselves. Then you see again Shakespeare, a great dramatist. No Shakespeare is needed in these days. It was in those times that they wanted a Shakespeare and Shakespeare came. Those were the stage-going days, those were the days when all

the people had a mania for the stage. Those were the days which wanted dramatists, which wanted plays. The people wanted them and it was the people's minds and thoughts that appeared as Shakespeare. You see Shakespeare or any other great man does not appear alone. Along with Shakespeare we have a whole galaxy of bright persons, geniuses, philosophers: Marlow, Beaumont, and Fletcher and what not—and we have before us a whole reign of literature of the same sort. Here the circumstances, the environments of the people send forth thoughts, thoughts in that direction, and all these thoughts by a law of chemical affinity assemble in one body and there you have your Shakespeare. Thus you see that your silver-tongued Shakespeare and your speakers who can keep in awe big audiences, one man who can control thousands, one general whose word becomes law unto thousands, millions, one man who can bring energy and action into millions and millions, how could this be produced if the thoughts of millions could not collect or accumulate into different bodies? There you see that Shakespeare and Napoleon are your own creations. Your emotions and your thoughts become their emotions and their thoughts. These are historical facts, and we also observe them everyday all around us. Thus upon the psychological plane you are all one.

How were the Crusades caused? One man felt deeply about the state of Jerusalem. He came back to Europe and preached to the Europeans about the condition of Jerusalem. He preached, wept and cried. One man felt all this, and the people got the same feelings, the feelings of one became the feelings of others. All of them set up in arms against the Turks, the Mohammedans. Thus were the Crusades caused! How was your War of Independence caused? The same way. One man, the President of the first Congress in America, drew out his sword when the people did not agree with him. He drew out his sword from the scabbard and said, "I for one am for war, war, war." And all the people had to catch that word. The same Congress fellows who were against

war and against him, had to follow him. There you see that if your hearts and minds be not one, how could such marvellous actions be performed? One we are. Feel this oneness.

We come now to another plane. You see that in your deep sleep state, all of you are one. Sleep is a great leveller. No difference is left in the deep sleep state, the king and the poor fellow, the king sleeping on those velvet cushions, covered by those magnificent sheets, and the poor beggar lying down in the streets are in the same state. Consider both of them in the deep sleep state. Where is the difference? Both are one and the same. In your deep sleep state you are one, in your wakeful state your bodies are all one; and your minds and feelings which live in the dreamland, are all one. Now we come to consider the real *Atman*, the true reality. Oh, the one *Atman*, the true reality, the real Self. There is no room for language or any expression of difference. There even the word 'wave' or 'ripple' cannot apply, there you are all one. You will say, no, my son is mine, but this fellow is not mine. You are mistaken if you think that. It is not. Those whom you call as different from you are just as much yours as your son is. How many times were you connected with them in your past births as brothers, sons or daughters or fathers? Do you know that? The same person who is now your enemy may have been your father or your son in the past birth. That man who is your father in this birth may not be your father in your next birth. In your next birth you will be born of some different parents. Your feelings and sympathies are continually changing and so your relatives and friends, sisters and brothers are also continually changing. Does it not happen that a man who is born under the same roof with certain girls and boys, passes all his life apart from them, never sees them again in his life; and does it not happen that a man born in this country passes all his life in other countries? The reason is that the people who were born in other countries, happen to be his spiritual relatives. There you see that you ought not to confine

brotherhood only to those whom you call your sisters and brothers, wives or husbands. All, all, each and all are your own Self. Realize that. Science proves it.

Now Rama is going to sum up. Science shows that just as this particular body which you call yourself is one; the toes of the feet are connected with the heel and that is connected with other parts of the body. There is the law of continuity running through all the particles of your body, and your body is one, indivisible whole and on that ground you see that it is only one power, the *Atman* which fills the head as well as the feet. The same Self pervades the feet and the hands. You see that. Now Science proves that different objects in this universe are so related to each other that if by the side of the most undeveloped protoplasm, we place a higher form of protoplasm and next to that we place the next higher form, and so on, and if we could arrange everything in this universe in the right order, we would find a continuity running through every object in this universe. We had the whole world held up by this most inviolable continuity. That being the case, the whole universe is a single, indivisible body. Now as in the case of one whole body you are forced to believe one Self pervading the ear as well as the feet, so in this whole universe, which is a single continuous body, you will have to believe one Self or *Atman* filling or pervading the minutest particle as well as the highest angel. Thus the Self or *Atman* of the highest angel is the same as the Self or *Atman* of the most insignificant worm. There from the stand point of the *Atman* you are all one.

No scientific arguments to establish the Brotherhood of man have been laid before you for some reason. Here will Rama lay stress upon the practical application of the truth. You may not accept it intellectually, but moral laws will bind this truth upon you. You will have to live the truth as far as you are able. There is no other way. There is no hard. Once it becomes yours, it will be yours. To realize the law of brotherhood is your duty. It is your duty to live it.

but all the benefit of my work is reaped by the stomach, or other parts of the body, I do not eat anything. I should not allow the teeth or mouth to reap all the advantage, I will have everything myself." The hand, after advancing this argument, became willing to carry it into effect. The food that was served on the table—milk, meat, all sorts of things, fruit, vegetables—all those things, the hand must now himself eat; the hand must get the benefit of it himself. The hand took a pin, made a hole and poured that milk into it, injected that milk, so that the mouth would not get the benefit. The hand made itself sick, it could not be benefited by it. There was one other way. In order to make itself fat the hand wanted to take honey, and wherefrom does it come? From the bee. So the hand took the bee and made it sting it. The hand got so much honey; it got the life of the bee into it, you know the bee dies after it stings. The hand became very fat, all the honey was in the hand. Oh, but this made the hand bitter and painful, it tortured the hand. When the hand suffered and suffered, after a while it came to its senses. The hand said, "All that I earn must not go to myself alone. All that I earn must go into the stomach and there it must be used by the blood, by the hands and feet, by every organ of the body, and then and then alone can I, the hand, be profited: there is no other way." Then and then alone can the hand be profited. Now the hand was forced to believe that the self of the hand was not confined within this small area. The self of the hand will be profited when the self of the whole body is profited; the self of the hand will be profited when the self of the eyes is profited. The self of the hand is the same as the self of the eyes and the self of the ears and the self of the whole body. So try to be selfish in the same way as the hand did, and you will suffer the consequences, you will suffer the same way as the poor hand did by trying to execute his selfishness. The Divine law cannot allow you to separate yourself from your own kind. The most sacred truth is violated when you consider yourself not one with your fellowmen. The merchants who do not

look upon the interests of their customers as their own, or the shopkeepers who do not regard the interests of their customers as identical with their own, are shunned and avoided by the people and ruin themselves. In your life you will have to realize this, then and then alone will you prosper. O hand, your Self is the Self of the whole universe, your Self is the Self of the eyes and the feet and the teeth and every other part of the body. Feel that, realize that. If you want to keep yourself above misery and make yourself happy, realize and feel this oneness with each and all. Your practice will show, your own experience will prove that when you feel and realize the unity, when you concentrate your mind upon this truth, everybody around you is bound to come up to your help, the same way as the hand comes up to help this part, when this part is itching or suffering. Here you feel an itching sensation, the hand immediately comes up there. Similarly if you realize that the Self, the *Atman* or the true nature of your self is the same as the Self or *Atman* of your fellow who is related to you as your true Self. When you are in need, your fellows will immediately come to you and aid you. This is a matter of experience, practice and it an experimental fact.

Om!

Om!

Om!

several quotations from *Gita*, *Manu* and *Sbruti*; but that is purposely and studiously avoided for fear of being side-tracked (switched off) on side-issues, namely, the meeting of counter-texts and chewing of the dry bones of words. Again that would involve the positive sin of encouraging the wrong method of education, that is, placing the study of books higher than the study of facts in themselves.

The great mistake of the great Shankara was that he did hide his light beneath a bushel. Why waste his time in torturing the old texts to squeeze out the truth which was to him a matter of personal realization than which there can be no higher authority? Others came and took the same helpless words and forced out their own meanings from the very same texts, the march of truth being hindered rather than accelerated by this wellmeant effort. To put in plain words, the cause of India's present trouble has been the inverting of the natural order, making the living self a slave to the ghosts of old books. The fair mother *Sbruti* was reduced to the sad plight where one of her sons pulls her beautiful tresses in one direction, the other in some other, the third gets a stronghold of the locks and clutches in his particular direction, and so on. Thus every one freely inculcates what he has to say passing it in the name of *Sbruti*, tending to sully veracity of character. O sages and seers of ancient Ind! Has it come to this that your sons shall have to settle questions concerning their immediate wants and present facts about themselves by the rules of grammar pertaining to a language no longer spoken?

Dear ones! Laws and institutions are for man, man is not for laws and institutions. Some say, "Through *Bhasya* (commentary on religious Scriptures) the future is knit firmly with the past." How beautifully put and what a plausible idea! But have we not already had too many patches and stitches added on to the old garments? Truth need not compromise. Let the whole world turn round the Sun, the Sun need not revolve round the world. Could the discoveries of Science be tacked on to the

dogmas of the Christian Bible or other religious works as *Bhashya* or commentaries with the view of knitting well the past with the future? The original sacred texts coming from God, should be allowed to speak for themselves. God surely has gentlemanliness enough not to equivocate and to keep the world waiting thousands of years tossing and tumbling from one error to another before His meaning is revealed by a commentator or self-chosen apostle posing with the impartiality of a judge and practising the sinister craft of a lawyer. Can authority establish Truth? Does the Sun require a little lamp to be made visible? Does a simple mathematical truth gain a whit more weight if Christ, Mohammad, Buddha, Zoroaster, Vedas and all come and bear testimony to it? Chemical truths, we know them directly through experiments, it is the sinful crushing of the intellect to stuff the brain by belief in them. Confound not Truth which is defined as "the same yesterday, today and for ever" with a particular occurrence. Truth is to be known in itself, whereas an incident we may believe on authority. Does Vedanta stand in need even of proof and argumentation? Why? Mere enunciation of it in the proper form is proof incontrovertible. Beauty requires no outside recommendations to prove attractive.

By singing and enchanting siren-songs, nay, sweet lullabies to prolong lethargic sleep, by tickling the humour of the masses or by flattering ignorance, it is no hard job to gain and gather a large innumerable following. But Truth is real and all the moving or unmoving forms are unreal, and woe unto him who sacrifices truth for the mere seeming forms. Let the Truth burst forth as it pleases. The Sun of Truth knows best how to dawn. Let it go rumbling and thundering, shaking up and waking up the long, long sleep by the music of bomb-shells. I am the Truth, I will not suffer suicide for the sake of having the form (body)

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Havan ceremony forms a most important and necessary feature of *Yajna* as ordinarily understood. The most common argument on the lips of some of its present-day votaries is—"Havan purifies the air and it produces fragrant perfumes." That is very far-fetched. The perfumes, delicious to smell like all other stimulants or "white lies of physiology" exhilarate for the moment entailing a depression of spirits for reaction. Stimulants may help to borrow from our future store of energy but they borrow always at compound interest and never repay the loan.

But fragrant perfume is a very small product of *Havan*. By far the most significant product is carbon dioxide, which is positively pernicious.

There was a time when India had more forests and less human population. In those days, the burning of *ghrita* and other hydrocarbonates might be a factor, though very insignificant, in helping the vegetation in as much as it generated carbon-dioxide, the aerial food of plants. But in these days matters are reversed. We have practically no forests and overcrowded teeming population and consequently too much of carbon-dioxide in the air already. That makes the people lazy. India needs more oxygen and ozone in these days and not carbon-dioxide.

Be it remembered that the chemical results of *Havan* affecting the air are exactly the same as those of feeding people. Now instead of wasting precious *ghee* into the mouth of artificial fire, why not offer even hard crusts of dry bread to the gastric fire (*Jatharagni*) which is eating up the flesh and bones of millions of starving but living *Narayanans*? That *Havan* is more needful in India.

Again what if we feed thousands of poor people for one day. Thus indiscriminate charity simply helps in breeding respectable paupers. Why all this misery in India? Through indiscriminate charity. "Charity," says a French writer, "causes half the suffering she relieves, but she cannot relieve half the suffering she has caused." Charity is to be judged not by its motives but by its results. The weak-minded *Yatri* who pays a pittance to the persistent

beggar-drone may compliment himself on having done something to save his soul in the next world. Be it as it may, there is not the least doubt that he has done something to ruin the nation here now.

The problem before us is to perform the right kind of *Yajna*—i.e., serving and saving the poor and to perform it in such a way that the act may not defeat its own end. The highest gift you can confer on a man is to offer him knowledge. You may feed a man today, he will be just as hungry tomorrow, teach him an art, you enable him to earn his living all his life. And the knowledge must be of a kind which will really make life worth living. *It is more important to learn the art of shoe-making today.*

Let every inhabitant of India feel towards all his juniors in rank, wealth, knowledge or power, as his own children to be helped by him, and without an eye on reward, reap the mother's supreme luxury of utilising the privilege to serve them with the *food of the soul*—encouragement, knowledge and love. This is grand *Nishkama Yajna*.

About the history of *Karma-kanda* in India, we hope on some future occasion to give a detailed account of it. In those good old days, when society was not so artificial, and fashion and custom about food, clothing and shelter demanded little attention from the people of India, when there was abundance of fruit-trees growing wild as in some parts of Kashmir even now, when they could live without clothes as the American Indians still do, when the shady trees and caves or small wigwams could afford enough shelter; the pent up speculative and physical energy, having no other outlet, began to express itself in dealings with gods, that is to say, *Yajnas* of all varieties. All these *Yajnas* were originally no more than fair and square transactions with gods. They involved no cringing, sneaking, bowing, self-condemning and begging element. They were conducted on healthy terms of equality with the powers of Nature as understood by the ancients. They might be called a kind of "shop-keeping" with the personified elements, but

decidedly they did not have the present "Commercial spirit," although they did involve the principle of compensation and the spirit of commercial "give and take" bargain.

All these *Yajnas* turned round an "if." If you want rain, perform this *Yajna*; if you want progeny, that *Yajna*; if you need victory, some other; if you require wealth, still another, etc.

Thus hinging round one's own "if" of wants they were only optional (like all duties) and not compulsory in the beginning. By and by, they became a matter of fashion and custom and hence of self-imposed obligation.

Later in Indian History we find them replaced by *Pauranic karma-kanda*. We see material changes brought about the Mahabharata Civil War; the constitution of the nation was entirely up-turned by religious and political revolution; the attitude towards the ancient gods changed; physical needs enormously multiplied. People could no more spare months and years for one *Yajna* and hence is to be explained the introduction of *Pauranic karma-kanda* to replace the old *Yajna* ceremonies. This furnishes a strong precedent to make the necessary change in our *Karma-kanda* without the least damage to our Dharma.

Let Rama observe further that *Smriti* (or laws), customs, ritual ceremonies (*Karma-kanda*) have not only been different in different parts of the same country, and the health of a society consists in continuous flux, growth, and appropriate change. "Change or perish" is the grim watch-word of Nature.

"In our discussion of Social Evolution," says President Dr. David Starr Jordan, one of the great Evolutionists of the day, "We must remember that the very perfection of society must always appear as imperfection, for a highly developed society is dynamic. A static society is in a condition of arrested development. The most highly developed organism shows the greatest imperfections. The most perfect adaptation to conditions needs readaptation as conditions themselves speedily change."

The dream of a static millenium, when struggle and change shall be over, when all shall be secure and happy, finds no warrant in our knowledge of man and the world.

So let us adapt our *Karma-kanda* to our environments. Our wants today are different from those of the Vedic *rishis*. The "ifs" round which the whole *Karma-kanda* hinges are moved. The question is not today, "If you want more cattle, offer oblation to the God Indra" or "If you want more progeny, appease Prajapati" and so forth. The question of the present *Karma-kanda* takes the following altered shape—"If you want to live in the present century of marching and advancing industries and arts and not die, by inches, of political consumption, do capture the *Matrisbra* of Electricity, and enslave the *Varma* of Steam, become familiar with the *kuvera* of the science of Agriculture." The *Purohit* to introduce you to these gods is the scientist or artist who instructs in these branches of knowledge.

Try not to convict Rama of using heretical language. Everything is subject to change here. The face of the country is almost entirely changed. Government changed, language changed, colour of the inhabitants changed, why should the gods of the Vedic days still remain swinging in their cradles away up and not grow with the years and come down to mix freely with us and become familiar subjects to man?

Dear blessed people of India! far be it from Rama to prevent you from seeing the "*Ekam sat*" God in the thunder, lightning, sun, moon, wind, fire, water and earth, as did those venerable sages. Do see God in Nature as Nature but something more, see Him also in the laboratory and the science room; let the chemist's table be as sacred to you as the *Yajna* fire. The old sacrificial fire and *Yajna* fire you cannot revive, but the old spirit of love, reverence and devotion you can and you must revive and bring to bear upon the present day *Karmas* which the requirements of the day make obligatory for you. "Is not," as Agassiz says, "to study out Nature to think again the thoughts of God?" Let a spirit of

holiness and sanctification breathe over all your works. As Rama cannot lit the altar-fire, Rama will make the blacksmith's fire quite as sacred. Dear, it depends on your Ramavision to convert the farmer's hoe into the chariot of Indra. The spirit of real *Yajna* is the development of this God-sight.

In not realizing your present national position, you are entirely ignoring your afterlife or after-self. Don't become such dreadful agnostics (*nastikas*, non-believers). Your paramount duty in life is towards your after-self. So live that your after-self, the man you ought to be, may in time be possible and actual. So live that your after-self, fifty years hence, may not be ashamed of you. So live that your after-self, in the future child of India, may not find itself hopelessly lost.

Orthodox hindus! clear your conscience, you need not have two *Karma* masters to serve, you need not add to the clothing which you actually require the out-of-season unsuitable suits, left by your ancestors, simply because they have left as a relic for you, as a souvenir of the past world. The crime which bankrupts men and nations, is that of turning aside from one's main purpose to serve a job off the line of your career. The man of purpose says "No" to all lesser calls.

Yajna implies offering to the *devas*. Now what does *deva* mean in the Vedantic (and often in the Vedic) language? The light and life-giving power. Again *Devatas* (in the plural form) signify the different manifestations of that Divine Power either as outward (objective) forces or as inward (subjective) faculties. Further *Devata* often denotes a power, considered cosmically as in the world *adbi-daiyat* when contrasted with *adbi-atmik*. The *chaksru* or sight refers to the sight of an individual; but the *devata* of the sense of sight is the power of sight in all beings, known as *Aditya* which is only symbolized by the outward Sun or the World's Eye. The *indriya* Hand means the power in the hands of one person; but the *devata* of the *hands* means the power that makes all hands move. The name given to this power viewed cosmically

is "Indra." So on, when we talk about the *devatas* of the senses, the word if it has any meaning at all has this signification alone.

Now what would be the rational import of offering to the devas in a *Yajna* (sacrifice)? Offering or dedicating my individual faculties to the corresponding Cosmic Powers by identifying my little self with the Self of all, realizing my neighbours as myself, merging my will in God's will. Offering to *Aditya*, for instance, would mean *firm resolution* and decision to the effect that no eyes should be offended by unworthy conduct. Love, smiles and blessings to be presented to whatsoever eyes may turn upon you, to recognize God in all eyes. This is the offering to *Aditya*.

The offering to Indra would mean working for the good of all hands in the land. Each is fed by its own proper food taken properly. Hand, arm and muscles feed, grow and develop on their exercise, work. Thus feeding of Indra would mean finding and giving employment to the millions of poor hands, seeking after work in the land. Yes, Indra being fed, the land must be blessed with plenty. All hands being employed, where could poverty exist? They raise practically no crops in England and yet the country is rich. Why? Because Indra, the god of hands, is fed, although to the degree of indigestion on arts and industries. Putting our hands together for the common good is sacrifice to Indra. Putting our heads together for universal good is sacrifice to Brihaspati; putting our hearts together is sacrifice to the Devata of hearts or *Chandra*. So on with other gods.

In short, sacrifice to the gods means offering my hands to All the Hands or the whole nation; offering my eyes to All the Eyes or entire community; offering my mind to All the Mind; merging my interests in the interests of the country; feeling *all* as if they were my own Self; in other words, realizing in practice *Tat tvam asi*, "That Thou Art." This is Resurrection as the All, after suffering crucifixion of the selfish "flesh." *This is Urdatta.*

Take my life and let it be
 Consecrated, Lord, to Thee.
 Take my heart and let it be
 Full saturated, Love, with Thee.
 Take my eyes and let them be
 Intoxicated, God, with Thee.
 Take my hands and let them be
 For ever sweating, Truth, for Thee.
 Disciple ! Up. Untiring hasten
 To bathe thy breast in morning red.

The word, 'Lord' in this poem does not mean the invisible bugbear sitting in Heaven, catching cold in the clouds; 'Lord' means the *All*, your fellow people.

This *Yajna* everybody must perform. This must be the *Universal Religion*. India! have it or die, there is no other alternative.

Rama tells you what your Scriptures say about the gods becoming visible on the occasions of *Yajna* ceremonies is indeed literally true. But that simply proves the power of *Collective Concentration*. The latest researches of psychology show that the effect of concentration increases as the square of the number of one-minded people present on the occasion. That is the virtue of *satsang*. Now if Rama alone can materialize any idea he pleases, how could not the hundreds and thousands of people of one mind, chanting the same hymn, thinking the same form, help materializing it?

But what does it show? It shows that you the real Self, the All, are the Parent and Creator of all gods and *devas*. But these gods and *devas*, *your own ideal*, govern and direct the apparent, false, limited ego of yours. You are the makers of your own destiny. Remain an abject slave grovelling in dirt and filth, or wear the crown of glory which is your birthright. Do as you please. Just suit yourself.

Again Rama knows from the psychological standpoint the marvellous effect of appropriate symbols and signs in carrying home an idea or suggestion. A man absorbed in the concentrated determination of dedication, offering his hands, as it were, in marriage to the

Cosmic hands; if while his mind is filled with devotion and his whole frame is being thrilled with the holy decision, he also outwardly pours the oblation into the Fire, symbolizing the pouring of his little self into Cosmic Energy, chanting *mantras* expressing his inner resolve ending with a loud *svaha*; what a solemn seal is not stamped on the holy deed by symbology! But ah me! Where there is all seal and no deed drawn up, what can be expected of that mockery? Where the idea or suggestion is absent and the meaningless form or symbol is forced upon us, that is like a body the life from which is departed. Burn up immediately the carcass, nurse it no more; it is dangerous, destructive. Attend to new forms with life.

They say, "It is easier for the river to flow in its old channel, so attempts should be made to put new life into the old institutions." Rama says, "It is unnatural. Name me a single river that began to flow in the old channel, having once abandoned it; or tell me a single instance where new life was put in the body deserted by old life. New wine in old bottles won't do. The sugar-cane whose juice has been dried up can, never regain its sap in the same form. It must be burned. Structures and objects change their forms and relations, and to the forms and relations once abandoned they never return." Let us make an offering (*Abati*) of sacrificial offerings (*Abuti*) into the Fire of Knowledge (*Jnana-Agni*). We shall have the spirit of true *Yajna* in the forms suited to the times. There are some for whom patriotism means constant brooding over the vanished glories of the past. Snails carrying on the backs the weight of an old home in the new surroundings. Bankrupted banker's pouring over the ledgers long out-dated and credit-books is now useless! Waste no time in thinking what *India has been*. Call up all your energy which is infinite; and feel, feel what *India shall be*.

History and personal observations prove, that when people come together and eyes and hands meet, there often presents a splendid opportunity for the meeting of

hearts, there takes place unconsciously or consciously a mutual exchange of feelings and ideas, and people tend to come to the common temperature of feeling, the same level of thought and an equal potential spirituality. Thus is engendered fellow-feeling and unity. Mohammad's wisdom lay in bringing together before God, at least five times a day, the illiterate fighting Arabs. Thus did he not succeed in creating an organized nationality out of mere chaos?

Yajnas, tirthas, melas, mandirs, law-courts, inns, marriages and death occasions, Sabbas and Samaj-anniversaries and lately conferences and the Congress-meetings have been the opportunities in India to bring people together. Churches, hotels, exhibitions, excursions, universities, public lectures, clubs, political gatherings usually bring people together in the West. But the great unifying power lies in those gatherings where we meet in a gentle spiritual mood, there it is that the holy water of (Savitri) love ratifies and cements the union. Abiding union takes place only where the hearts meet. The mere meeting of skins involves no encouraging results, often breeding jealousy and the like. There is no need of attempting forced surface-union. Friendships, where hearts do not unite (combine), prove worse than detonating mixture resulting in loud disruption. Exertion of the legs cannot always bring two minds nearer to one another. Nor is it the friends and followers whose neighbourhood we really need or should care for, it is by nearness to the perennial spring and source of all life, that we shall naturally find comrades around us. The willow stands near the water and sends out its roots in that direction. So let us issue from the eternal source of all life, many kindred willows we shall find in our vicinity. You need, in the first instance, only stand by the spring of Truth.

Again, the mirrors in a telescope can co-work harmoniously only when their focal lengths are adequately adjusted. The solar system is a harmonious unity in as much as the orbits of different bodies are at proportionate distances. We cannot work with certain friends if they

are brought a little nearer in intimacy or removed a little further away. The keeping of proper proportions in spiritual distances is necessary to secure an abiding and loving unity in the solar system of friendship. Oftentimes people having suffered through their own mistake of drawing near or receding too far begin to mistrust and suspect everybody. Love, harmony, and union can be secured and kept by observing the proper diversity of distances from people.

The national festivals ought to be improved in such a way as to afford opportunities to all classes of people, to come together and by spiritual affinities to seek and flow towards their own, fashioning the distance of their relations according to the Natural laws. The winter national festival might be held in the genial climate of southern India, the summer national festival in the grand scenery of northern mountains, the spring festival in Bengal. In autumn they might meet in western India. These festivals outgrowing the denominational and sectarian limits should become *National*, directed by the representative committees of all classes. There let the exhibitions of art and industry, shops of all sorts, museums, libraries, laboratories, playgrounds, lecture-fields, social clubs, conferences and Congress tents, and last, but not the least, national theatres bring together the people from different provinces, the people, of different sects and religions. There let the convivial as well as serious sides of life have display. There let sisters walk and play with brothers, wives with husbands, as in ancient India, there let the mothers be escorted by their children as is already the custom in the Bombay presidency. And there should also be one common platform open to the speakers of all classes, denominations and religions to exercise their eloquence of love.

To produce, improve and promote national literature and to bring about a unity in the living vernacular languages is another step conducive to National Unity.

OM *Mandirs* might be erected at different places where people of all religions are welcome to enter, read, meditate,

silently pray, and cast at each other looks of sympathy, kindness, love but not to speak.

Young men could take open air exercises together on Rama's system, turning each physical movement into a strong suggestive spiritual symbol serving the same part as the pouring of oblations could play in fixing the divine seal on the mental deed (as shown above).

While bathing, let us sing the suitable sanctifying hymns but not in a language which we cannot understand.

Let young folks dine together on the green swards on the banks of rivers under the shade of trees or beneath the canopy of heaven (as weather permits). Let each morsel of food be accompanied by an inward as well as outward chant of OM! OM! "National songs replete with words that burn and thoughts that breathe" sung in chorus are a potent factor in unification.

Instead of lighting artificial fire for *Karan*, let the pious youth make use of the glowing glory of the morning Sun or the setting Orb as the Altar-fire to offer his dwarfed limited ego (*Abankra*).

Do thou dive into that sea of glory and come out of it as the flood Light thyself, bathing the whole world in thy heavenly lusture. This is *batan*.

An effective method of creating love and union among the masses and specially women and children (and hence the future generations) is *Nagar kirtan*, singing and dancing processions or pageant-shows, passing through the streets, fearlessly proclaiming the Truth.

The most effectual force of all to bring about union in the country is the cruel persecution and martyr's death of a leader of the nation for the cause of Truth. But it is the living death, nay, the *dhany life* of unselfishness that eventually unifies not only one but all nations. For one live in God, the whole nation can be united through him.

Courage, veracity of character, self-sacrifice, power and virtue are fostered where the young folks are baptised through the baptism of blood and fire, whereby they are

Neglecting the education of women, children and

the labouring classes is like cutting down the very branch that is supporting us, nay, it is like striking a death-blow at the very root of the whole tree of nationality.

Twentieth century descendants of the Rishis! If you understand your *Shruti*-teachings, you shall have to burst asunder the narrow squeezing shell of class and creed limitations imposed upon you by *Smriti*. But even if you don't recognize the true *Atman* and never mind the *Shruti* and still want in hot summer to cling to the clothes enjoined for use in the long past winter; in the name of the wisdom of your ancestors, do please try to realize your situation. The apparent man lives not only in *time* but in *space* as well. Longitudinally (or in time) you may belong to the hereditary line of Himalayan sages, but latitudinally (*i.e.*, in space) you cannot deny your relation of co-existence with the European and American matter-of-fact wielders of art and science. Do inherit the wisdom of ancient Upanishads; but on the material plane it is only the absorbing and assimilating of the practical methods of Japan and America that will make you fit to survive. A tender oak plant will soon die out, if it keeps merely bragging of the virtue of its acorn and refuses to grasp and work into life the material from the surrounding soil, water, air and light. For he it from Rama to ask you to give up your national individuality, but certainly Rama demands of you to grow by absorbing the present as well as the past, to assimilate their science even as they are assimilating your ancient Divine wisdom.

History and the Science of Political Economy show that the health of a nation like the health of a tree depends on the timely *pruning*—emigration. If we send the poor, starving, workless Indians to less thickly inhabited parts of the world to labour there and live, they will survive and India will be through them striking her roots into distant parts of the world. This will break the lethargy of old India which will have lighter burden to carry and less of fatiguing carbon dioxide produced to poison the atmosphere. If you do so willingly, you have, as it were,

hitched the gods to your wagon. Else the relentless wheels of gods go on working without the least intermitance, crushing whosoever falls in their sweeps; and bless your hearts as you don't save yourself from stagnation, take it as you may, God in His tender mercy must perform the pruning process through famine and plague. "If a man employs his consciousness to work with the law he survives and in him the conscious effort taking up the role of natural selection, freedom from struggle is secured." Such a man alone goes scot-free.

Now some say, "Why should the poor workless children of the soil be banished from home?" This question is based on the strait-jacket view of home. Why leave the four walls where the body was born? Why come into the streets at all, leaving the house behind? You are not a child of the soil and dust more than of heaven. You are the child of heaven, nay, heaven itself. Everywhere is your home. Pin not yourself to one locality. Nor can India shut herself out of the world today and keep herself separate. There were days when India was a country by herself, and Persia was another, Egypt still another, and so on; but now-a-days time and space are annihilated through steam and electricity, the ocean has become a highway instead of remaining a barrier, the former 'cities' are now turned into 'streets' and the former 'countries' are now turned into 'cities' of the same one small land called the 'World.' So it is high time to broaden your notion about 'Home.' All countries are equally yours; O child of Nature and God! All mankind are your brothers and sisters. Go where you can live the best as a useful worker instead of multiplying the number of millions of beggars that are already attached as a 'sink' (dead-weight) to the Hindu nation. Go in the name of God and humanity, go.

For some to alleviate the sufferings of India might be a national problem, to Rama it is international. To some it might be a question of patriotism, to Rama it is a question of humanity. Let my children live although away from me rather than die before my eyes. With

streaming tears of love in the eyes, Rama bids you Good-bye! Go.

Come back if you become more than self-supporting in foreign lands. Come back and bless your old home with the knowledge you have gained abroad like the Japanese youths importing Western practical knowledge to their native home. But if you cannot more than support yourself in foreign lands, remain there. And if you are to be a workless creeping leech on the aching bosom of Mother India, jump into the Arabian Sea and share well her Arabian hospitality rather than set foot again on India. Love of home and true patriotism demands that of you.

Rama loves all animals and even stones as much as men and monkeys are as dear as gods. But facts are facts and woe unto him who lies. The only way for the little relief that Ireland has gained under the monkey-grip of John Bull was for the poor Pat to begin to emigrate and flow and pour into America by thousands every year.

Nor does Rama want to overburden his dear America or other lands with the idle stuff of Ind. As a matter of fact your going to foreign lands will be conducive to your health as well. The trees that grow thickly together are all weaklings; transplant one of them elsewhere away from the original grove, it will grow into a royal giant. When you go elsewhere, you will be an honour to the land where you go and grow. So it was with the present grand Americans, most of them were originally poor emigrants of Europe. A study of the history of all nations demonstrates the coming of a happy change in the flowing, moving emigrants.

A few more words about *Yajna* : *Yajna* or sacrifice is sometimes interpreted to denote *renunciation*. Now that sublime word 'renunciation' should not be identified with passive helplessness and resigning weakness; nor should it be confounded with haughty asceticism. It is no renunciation to let the sacred temple of God, your body, be devoured up by cruel carnivorous wolves without resistance. What right have you to give up

yourself to injustice and coormity? It is no virtuous renunciation for a woman to give up the sacred tabernacle (her person) to a slave of impurity. True renunciation means delivering everything to Truth. This body, this property is Gods'. Stand on your watch. Let not injustice and inequity meddle with your Sacred Trust. To keep thyself as something different and separate from Truth and then begin to renounce in the name of religion implies appropriating what is not yours, it is embezzlement. To practise charity on what is oot yours, is it not a sin? Shioe as the blazing Sun of Truth, become Truth. This is the only lawful Renunciatioo. Wait a second, could we call it renunciation? Is it oot Divine majesty? Yes, Godhead and Renunciatioo are synonymous. Culture and character are its outward manifestations.

Any *Karma-kanda*, rooted in the little ego, even in the old Vedic days, was not calculated to bring final emancipation (*Mukti*). Salvation results always from *Jnana*. So the present day *Karma-kanda* of a duty-ridden, hurrying, civilized slave of selfishness cannot save one from sin and sorrow. He may accumulate all the riches of the world, but no peace can accrue unless one knows himself as the Self of all. There is but one purpose running through and underlying all changes and circumstances in the world and that is Self-Realization. And indeed so long as a man's life can ground itself only on artificiality, superficiality or appearances, each new change and reform turos up only a oew stratum of dry rubbish, bringing no soil to view. So long as perfect health is not realized in feeling yourself the whole, all your show of civilization is only a linen bandage hiding the swollen sore of painful body-consciousness. This *Jnana* or knowledge portion of the Vedas is the real Veda, that alone has been referred to as *Sbruti* (Inspired Revelation) by the writers on the six orthodox systems of Hindu Philosophy as well as the Jain and Buddhist writers *Hindus* keep to this *Stuti*. the *Smriti* and *Karma-kanda* according to the of the day. Thus you cannot only retain your individuality as *Hindus* but also expand and grow as

Hindus, as real masters, teachers of the world. Thus you can cure yourself of exclusive stagnation and breathe inclusive freshness. The man working without Self-knowledge is like a person working in a dark room, knocking his head against the wall, breaking his knee against the table, tumbling over chair, receiving all sorts of bumps and blows. The man working in the light has no struggle. The man without knowledge is travelling by catching hold of the tail of a horse, being kicked all along. The man of knowledge rides with ease and positive joy, being mounted on the back of the horse. The work is no work to the man of Self-knowledge. The most gigantic tasks to a self-poised man are as the lifting of a flower's fragrance by the summer breeze. Shankara says that the man of self-knowledge does not work at all. Yes, from his own stand point; because there is no work which can ever appear a task to him; all is fun, all is play, all is joy. There is no obligatory duty for him, he is the master of his situation, he never worries, never hurries, all is finished for him, he frets not, regrets not, is ever fresh and firm, freed from the fever of "doing."

But can such a one be idle or lazy? "You might as well call Nature indolent and the Sun slothful." Look at the marvellous apostle of non-work, Shankara himself. Show me a single other instance in the whole range of history where so much work proceeded from a single individual in so short a time. Hundreds of words written, organizations formed, kings converted, splendid gatherings held throughout the length and breadth of India. Work flowed from him just as light radiates from a star and fragrance emanates from a flower.

Rama cannot close the subject without saying a few words on the great *Brahman-Yajna* which in the words of Manu brings the *Atman-Yajna* to *Swarajya*, the native throne of inner glory. Offer up to the fire of *Jnanam* (Divine Wisdom) all your sense of possession, all your clings and designs, all mine and thine, loves, hatreds, passion; frowns, favours and fashions; body, relatives and mind; all kith and kin, rights, wrongs,

and dues, interrogating Q's, all names and forms, all claims and charms, renounce, resign. Pour them as oblations into the Fire of Divine Wisdom. Make incense of them and enjoy their sweet smell while ablaze on the flaming altar of *Tat-tvam-asi* "That Thou Art."

Rise above all temptations and weaknesses by asserting your Godhead. The world must turn aside to let any man pass who is Himself. Be God over your world or it will lord over you. There can be no hope for those who entertain suspicions or superstitions: such swear, for they take the name of their "I am" in vain. Have you a doubt as to your own Divine Self? You had better a bullet in your heart than a doubt there. Does your heart fail you? Pluck it out, cast it from you. Dare to laugh and launch into the Truth. Are you afraid?

Afraid of what?
Of God? Nonsense:
Of man? Cowardice:
Of the Elements? Dare them:
Of yourself? Know Thyself:
Say I am God.

Om! Om! Om!

CRITICISM AND UNIVERSAL LOVE

A Message for the Indian People and the World.

Whenever any promising movement is undertaken, the party-spirit in India calls forth the attention of the public to the dark side of the leader's character. Thus every flower is nipped in the bud. But who has not a dark side? (Swami Vivekananda's healthy and hopeful plans and bold teachings are discarded by bringing into bolder relief his habits of eating and drinking. Swami Krishnananda of Kashi is crippled by exposing to the public an objectionable behaviour which, as a matter of fact, did not belong to him.)

Attempts are being made to put away the *Sadbarana Dharma* movement and the *Dharma Mahotsava* meetings on the pretext of the imputed personal drawbacks in the man who took the lead in those lines. It is queer logic, indeed, on falling down from the ass to fall foul with the ass-driver.

The other day Rama saw a milk-boy carrying some bottles of milk into a house. Accidentally one bottle slipped from his hands and broke. He flew into a rage and flung into the street the other bottles also.

That is just what people do in their dealings with each other. Observing in a friend tiny flaws in a particular line, what a strong tendency have we to sweep off all regard for his good traits!

In Hydrostatics we read of the total pressure and resultant pressure. The total pressure may be infinite on a body and the resultant pressure nil. The myriad forces in India have no resultant pressure, being nullified by being pitched one against the other. Is it not a pity? What is the reason? Because each party concentrates its attention on the faults of its neighbour. Thus there can be no union, and this very concentration, based on doubt, acts as a malicious force to engender the objectionable

and dues, interrogating Q's, all names and forms, all claims and charms, renounce, resign. Pour them as oblations into the Fire of Divine Wisdom. Make incense of them and enjoy their sweet smell while ablaze on the flaming altar of *Tat-tvam-asi* "That Thou Art."

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Om!

Om!

Om!

dirty coal well utilized make a wonderful power in steam plants and other manufactories in America and Europe.

The greatness of Rama lay in his turning the men-monkeys into a marvellous army. Who cannot live in peace with the pure and pious? But a great soul is he whose broad sympathies and a mother-like heart embrace in a wide sweep even the sinners and the low.

Let us not waste away our life in trying to eclipse the sun of True Self in the dust-storm of petty little kitchen superstitions, working thereby the spiritual as well as physical degradation. Sad indeed is the kitchen religion which allows the Infinite, Immortal Soul to be sullied by the foreigner's soup. Pray, do look below the tattered and torn caste-clothes. What are you? Infinite and Immaculate; Immortal Self of all is your Self. It is the ignoring of this inner Equality in reality that creates all the apparent mischief in the world.

The misdirected, hysteric moralists in denouncing and fighting against the personal conduct of their neighbours attempt only to remove the froth and foam on the surface of the stream, whereas they do not approach at the real cause, the unevenness at the bottom.

Who are you who go about to save them that are lost? Are you saved yourself?

Do you know that who would save his own life must lose it? Are you, then, one of the lost? Could you or would you be one of the lost? Arise, then, and become a saviour.

Buddha was a frequent guest in the house of a courtesan. The author of *'Who Will Cast the First Stone'* was not ashamed of the company of Mary Magdalene by no means 'respectable.' O Disrespectable Respectability! There can be no union and love in a country so long as we keep emphasizing each other's faults. The secret of the successful art of living lies in developing the mother's heart to whom all her children are lovely, whether big or babes. True education means to learn to look at the universe through the eyes of God.

Everybody must pass through every state, and ju

characters. "Call one a thief and he will steal" is an undeniable truism.

Is there no common ground? Have our neighbours no commendable features? Have the different sects in India no bond of union? What right have we, in the name of purity or impurity, to play the part of self-elected members of God's detective police and pry into the private behaviour of a man whose public behaviour is a help to the country? His private conduct is a question between him and God. Who are we to interfere? The energy we waste in judging others is just what is needed to make us live up to our own ideals. Could compulsion from without make a man a whir more moral? Or can the conforming conventional, praise-seeking conduct be called pure? Confound it not with purity; it is weakness. We do not give up a rose for its thorns. A confectioner may be living on husks, but on that ground we need not refrain from eating the sweetmeats of his make. Not that which goes into a man defiles him, but that which comes out of him. What if Swami Vivekananda ate and drank certain things! So long as from him come healthy teachings, we will never mind what is going into him. We have to take the teachings and advice of a man on its own merit, without regard to the personality of the teacher. What have the elements of Geometry to do with the personality of Euclid? Shall we reject a beautiful picture because the painter was ugly? Shall we cast aside Inductive Logic because Sir Francis Bacon took bribes? In this twentieth century, it is high time for us to wake up to a sense of discrimination (*viveka*) and not mix up personalities with preachings. Shall we reject a beautiful lotus because it grows in a dirty pond?

The greatest cause of India's poverty is discarding the rubbish, dreading to touch the bones of dead animals, and developing a kind of nose-hygiene, sneering at all kinds of what they call debris. And it is the utilizing of these very so-called low things that makes Europe and other civilized countries great. Are not beautiful flower-gardens raised out of dirty manure? The most dingy smoke and

Critic dear, I love you, but I equally love and esteem the man you criticize.

STRUGGLE.—What wins in the struggle for existence? Love.

Those communities which can put their heart together, their heads in harmony and their hands in loving service, though few in numbers, come off victorious in struggle against teeming millions of divided energies.

Struggle is of three kinds: (1) with the unlike (2) with the like and (3) against nature.

Where, instead of wasting energy in struggle *with the like* through jealousy, spirit of rivalry and party feeling, alliance with the like is secured, sure victory is achieved in the struggle *with the unlike*.

"All forms of tyranny have their beginning in kindness" is a saying too true.

And where love even for the unlike is entertained victory and success in our struggle with nature is guaranteed and the conquering of the elements becomes an easy matter. And all struggle with nature is tantamount to realizing on the material plane, the truth "*I am the ruling spirit of all.*"

WHY IS THE SPIRIT OF CRITICISM SO COMMON IN THE WORLD?

The spirit of criticism seems to be offensive, but mostly it is due to defensive self-preservation. In order that a habit or practice may be given up, a sharp criticism showing all the evil consequences, is necessary. When we see others afflicted by that habit we naturally want to avoid their company for fear of contagious suggestion. The formation of a new habit and viewpoint accompanies the breaking of the old; and so long as the world has a room for improvement, the spirit of criticism and comparison will last. It is not the criticizing and comparison spirit that is undesirable or possible to eradicate, but the venom in it, which is but giving to the parties concerned a sense of personality. Let us fling aside the vulnerable little "I" which alone makes "*sin*" in ourselves an

as physically everyone has to pass through babyhood, childhood, etc., so on the moral and spiritual planes, babyhood, childhood is an essential, nay, indispensable step. The so-called sinners are moral Babies, and has not a baby a beauty of its own? Those that you miscall "fallen" have "not risen" yet. They are the Fresh-men of the university just as you also were at one time.

Some make so much fuss about Universal love and yet keep the eyes rivetted on the ugly points in the character of their proteges hiding the inconsistency under the expression "You may hate the sin and *love the sinner.*"

O dear people, you can never love anything so long as you perceive ugliness there. Love means perception of beauty.

Fighting with darkness will never remove it. In a dark room, if we are throwing stones in all directions, striking with the cudgel, right and left, breaking down the panes, knocking over the table, upsetting the ink-stand, and cursing and denouncing all the time, will it remove the darkness? Bring the light in and darkness never was. So the negative criticising, chilling, discouraging process will not mend matters. All that is necessary is the positive, cheerful, hopeful, loving, encouraging attitude. If all the mud in the sewers is exposed in the streets, will it bring about any uplifting result? Never. So emphasizing the faults of others will not do any good. Let the flowing current of fresh water of peace and goodwill run over the sewer and all the dirt will be washed off. It is said that Akbar drew a line and asked his wise man Birbal to shorten the line without cutting or erasing it from any side. The latter drew a longer line parallel to it and Akbar's line was shortened. So it is. Wisdom is to draw the longer line. Best criticism is to make people feel from within what you wish to make them realize from without just as Birbal convinced Akbar from within that his line was shortened. All grumbling is tantamount to "Oh, why is the lily not an oak!" Let us observe the beauty in each. "Don't bark against the bad, but chase the beauties of the good." 'From all life's grapes I press sweet wine.'

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Where, instead of wasting energy in struggle *with the like* through jealousy, spirit of rivalry and party feeling, alliance with the like is secured, sure victory is achieved in the struggle *with the unlike*.

"All forms of tyranny have their beginning in kindness" is a saying too true.

And where love even for the unlike is entertained, victory and success in our struggle with nature is guaranteed and the conquering of the elements becomes an easy matter. And all struggle with nature is tantamount to realizing on the material plane, the truth "*I am the ruling spirit of all.*"

WHY IS THE SPIRIT OF CRITICISM SO COMMON IN THE WORLD?

The spirit of criticism seems to be offensive, but mostly it is due to defensive self-preservation. In order that a habit or practice may be given up, a sharp criticism showing all the evil consequences, is necessary. When we see others afflicted by that habit we naturally want to avoid their company for fear of contagious suggestion. The formation of a new habit and viewpoint accompanies the breaking of the old; and so long as the world has room for improvement, the spirit of criticism and comparison will last. It is not the criticizing and comparing spirit that is undesirable or possible to eradicate, but the venom in it, which is but giving to the parties concerned a sense of personality. Let us fling aside the vulnerable little "I" which alone makes "*sin*" in ourselves and

others; and cured of all pain, we can look at all deeds and people around us with the scientific indifference and philosophic calm of a chemist or botanist, examining everything most dispassionately, accurately and minutely, with no fear of being entangled in the chemicals and plants under our inspection; like the Sun as a *sakshi* helping all and watching all, the briars and roses, the waste and gardens, men, women, animals, plants, ants and clouds.

To escape plague, the only way is to live up to the laws of hygiene. To be saved from foreign politics, the only remedy is to live the law of spiritual health—the law of love for your neighbour.

It is as easy to be prosperous as to be wretched if only we can make the proper renunciations. "Sacrifice averts evil" is a saying as true today as in those good old days, only it is not the vicarious sacrifice of innocent animals but the sacrifice (*Haran, Yajna*) of our party-spirit, caste-feelings, jealousies, etc., at the altar of Love that brings heaven to us in this world.

TO THE PERSON CRITICISED

As an equilibratort comes Criticism. It is the pruning process of Providence, helping us to grow more beautiful. When visited by the scissors of criticism, just retrospect what is passing within you. There must have been a tendency to drift down into lower feelings, and here is the warning. A man in a light skiff in a tortuous channel beset with rocks, borne by the flowing current towards an unknown sea, is kept alert by the dangers of the situation. As his boat bumps against the rocks, he must bestir himself. If this knock were not useful, he would not heed it. What we know as pain is the necessary danger-signal. Organic beings need such stimulus to veracity.

The painful criticism from friends or foes is a nightmare to wake up to your true Self, God. When you are awakened, where is the nightmare? It never was. All loss changes into positive gain the moment we set ourselves right in regard to the law of Love. *Foot Candles*

lost her slipper, her innocence drew back the slipper and the king for lifelong companion to boot.

But when we are at one with the All, no cheats will dare come to us. Thieves crawl into a house only when the house is unlit. The man who is worthy of being a leader of men will never complain of the stupidity of the helpers, of the faithlessness of his followers, of the ingratitude of mankind, nor of the non-appreciation of the public. These things are all a part of the great game of life, and to meet them and not go down before them in discouragement and defeat, is the final proof of power. The unnecessary friction, reckless wear and tear of mind being saved, what in the world cannot be accomplished most satisfactorily?

O Love, Sweet Love,
For ages and ages Thou gavest me the dor.
Now hiding behind the foes and friends,
Now disappearing in the criticisms and praise.
Now lost in pleasures and pride,
Concealed in troubles and pains,
Then out of sight in life's hard trials,
Forgotten in the midst of losses and gains,
O Love, Sweet Love,
For ages and ages Thou gavest me the dor.

Percussions, concussions, of trial and joys,
Hard blows and knocks, all smiles and sighs,
With wondrous Chemistry, with a strange Electricity,
A purifying process, a disengaging analysis,
From loves and hatred, concerns, attachment, clingsings,
Repulsions, from the ore of passions,
Brought out of my heart, a Radium of Glory, O what
A strange story!

O Love, Sweet Love,
For ages and ages Thou gavest me the dor.

From my Radium of heart
X-Rays do start,
To the objects of all sorts
Transparency impart
On all sides and parts,
What a marvellous Art!
O Love, Sweet Love,
For ages and ages Thou gavest me the dor.

Sarcasms so sharp,
 All shakings and props;
 Foes, friends and shops
 Your hiding walls
 No more opaque,
 Reveal you all.

O Jewel of Jewels!
 My Self, Radium pure,
 Thou burnest as fuel
 All caskets and purses,
 Valice, trunks and curses,
 Doors, locks and boxes
 All possessions obnoxious.
 O Truth, Radium pure!
 O Self, omnivorous sure!
 O Love, Sweet Love,

For ages and ages Thou gavest me the dor.

CLEAR SIGHT

Children personify everything. A cloud's roar is nothing else than the growl of an annoyed person over yonder. So do grown-up children give a sense of curdled personality to all those they come in contact with. When anything is apparently going wrong, to quarrel with the surroundings instead of setting us right with the law of Love, is like breaking the telephone receiver for hearing the bad news from the friends at the invisible end.

The Australian blacks believe that rain is caused by themselves through mysterious incantations and similar other ways, the process being called *Melka*. "When on our expedition," says a noted authority, "we were overtaken by violent tropical storms, my blacks always became enraged at the strangers (the other blacks who had caused the rain.)"

The same old, dark ignorance like the primitive blacks characterises those who fret and worry in anyway over the faults of their neighbours. The rain falls and nothing but the impersonal Law of Nature is behind it. The flowers bloom and nothing but the same impersonal Law is manifestation. Just so, Judas knows it not, but in giving kiss, nothing but the Law of Love is operating full force. Who would have remembered Christ

by this time but for what immediately followed that false kiss?

The beautiful Joseph says to his apologising brothers, "It was not ye that threw me into the well. The Lord Love, in order to exalt me in Egypt, found no better lovers than my own brothers."

Everything seems so changing, fleeting and melting in my fingers. We cannot give any sense of constancy and personality to any object, and so how can we criticise? In the lightning flash is seen a railway train at full speed or a passing cloud. We think it to be at rest, stationary; but when we know more of it, we think otherwise. So do people see things only in the fleeting light of *Maya*, and on that base their sense of constancy, personalities, and possessions. This is called worldly wisdom. Look at things in the daylight of abiding Truth, the Infinity within, and you are one with Immortal Peace.

The debates and discussions of mankind always prove futile. All attempts to settle differences by argument breed dissension, discontent and dissatisfaction; and why? The foundation is not properly laid before raising the super-structure. First win the heart, then appeal to reason. Love might hope where reason would despair. The wind could not take away the coat from the traveller in the fable, but the heat did.

People are too anxious for agreement of thought and creed. They don't wait for the union of souls. Understanding is *understanding or standing under* the apparent forms and seeming moods. This is brought about by love. *Unless you feel all, you know not all.* You need not think so much as sink. If Love breaks Law, it is the fulfilment of Law. If anything else breaks law, it is fanaticism and revolution. Love is the only divine law. Other laws are organized robbery. Love alone has the right to break. Owning through love is divine, owning through law illegal.

Politicians of India, you have been trying the method of protesting criticism and heart-burning complaints, but things have been taking the worst turn everyday. Let

us try now the right way. If the other party did wrong, doing wrong in return will only add another black to the previous black but will not make it white. An elderly gentleman was about to spank a boy for showing him disrespect saying, "Fool, why did you misbehave?" The boy replied, "Sir, I was naughty because as you say I was a 'fool'. Now you are so wise, behave as is worthy of you."

When an electrically-charged body comes not in contact but only in proximity with another body, the result in the second body is what they call a charge by *induction*, that is to say, quite the *opposite* kind of electricity is generated. It is the actual contact that brings about a kindred charge. So when you want to settle matters through reasoning and logic while the glass partitions of caste-feeling and race-feeling do not let the hearts unite, you come in dangerous proximity. The result produced is quite the opposite of what you desire to effect. You cannot know a man unless you first love him.

Love might hope where reason would despair.

Religions, creeds and denominations are worn by people merely like amulets about the neck. All kinds of virtue and efficacy are ascribed to them, and yet after all what little we achieve is utterly independent of those pet charms. Let us redeem our manhood and rise above those favourite superstitions. How long will you cling to those toys of names and forms?

Yes, you must give up one after another, all your pet prejudices, possessions, clings, attachments. Your possessions possess and obsess you. You cannot fence out anybody without first fencing in yourself. Hidden in this painful stripping Robbery lies the treasure of Blissful Success. The dearest name of God to Rama is *Hari*, which literally means the *Robber*. O Sweet Hari! Some might object, "Oh! If I love and yield to the foe, he will eat me up." Rama says, "O deluded cheat, did you ever really try the experiment?"

On all doors of life is written "Pull," but you misread and begin to "Push." How will the door open in such a case? Pushing is arguing; pulling is drawing within

your own self through Love. Heart is the entrance to the jubilee hall of inspiration; head is the exit. Love inspires, head expounds. Feelings always precede thinking, as the body precedes the clothes. Change the feelings in an individual, and his whole method of thinking will be revolutionized.

What is life? A series of interruptions. Yes, it is so to the people who live on the surface of life, but not to one who lives as life (or love). It is true that there is nothing so poisonous as the company of gossips, believers in appearances, shameless slaves of shameful "respectability," but where the Lord Love encamps, no impertinent tramps can loaf around. We have no need to shun their company. Law is no law and nature no more than a stubble, if the intruders dare enough encroach on you except when their services are just needed.

Ghanimat of Punjab in his *Nairang-i-Ishq* tells us of Aziz, the schoolmaster, poor schoolmaster! madly in love with one of his pupils, Shahid. While correcting the calligraphy exercises of his students, the senseless teacher guides himself by the blurred and slurred scribble-work of his pupil-master who was just a beginner in school. Well done! How true! Defects are visible only where our eyes are jaundiced with lack of love. When Lord Love pitches a tent in our heart, day is, as it were, added today, as if another Sun had adorned the heavens.

VERACITY

There be some who in the name of Purity take up arms against Lord Love, as if purity could breathe a moment's life without love. Some die of love, others die of hatred. But it is a far more deadly crime to harbour hatred accompanied by Pharisaic purity than love unpopular but truthful. The world has enough of slaves of impurity, but pethaps more dangerous are the slaves of purity concealing their weakness under the name of morality. Be genuine, true to yourself. Live your own experience. There is no master more masterly than your own experience.

No man was ever pure at heart except through his own experience. Attaching undue importance to the merest trifle of outward purity, nay sex-hatred, keeps you off from the only true Purity—Realization of Self. Extravagant regard for sexlessness and practical impotency is wandering away along the tangent line, aberrating from the true course of orbit.

If artificial morality-hawkers leave people alone, the so-called physical and mental cleanliness will be learnt just as easily and naturally as one learns to wash his hands regularly as a mere matter of hygiene, as a simple law of health. To make much fuss against sensuality is to create what Divine human Nature is free from. Let your energy be directed to higher topics, you will have no time to think of anything smacking of carnality.

There are schools which tend to make intellectual paupers instead of training men to think for themselves. Moral pauperism is produced by the giving of precepts. Spiritual pauperism is produced by forcing religious beliefs on innocent boys and girls. Spiritual pauperism and religious intolerance (or fanaticism) are respectively passive and active states of the same disease.

All rivers empty into the same ocean. All loves flow into the one Love. On the bosom of God grows Beauty. This *kamala* springs from the navel of *Pradman*. Whoever loves Beauty must reach and own it through the One who sleeps on waters. Verily, Beauty is spirit's home and the food of the soul is beauty. A soul without a sense of beauty is fit only for treasons, stratagems, and spoils. But where is beauty? Is it in the glamour of blue eyes, roseate cheeks, nightingale voice, picturesque landscapes and fine arts that beauty lies? It does, but is not limited there. It is a sorry aesthetic taste indeed that has to wait all winter before spring brings it joy; pitiable is the state of the music-lover whose fastidious taste must be offended and wounded a hundred times before one satisfactory tune falls to his hearing; unhappy is he who, whose pleasure is dependent on landscapes, gardens, congenial company, borrowed words and things outside himself.

The man of freedom is he whose inner illumination casts a halo of beauty on all around him and from him radiates nothing but divine love. Even in robbers and drunkards the hidden divine Nature gravitated up to the surface while in the presence of Chaitanya Mahaprabhu.

The hoary-headed Sun has never seen anything but light in the course of his travels.

Is that aphorism of *Yoga Darshana* wrong which speaks about the love-nature even of wild beasts being redeemed and expressed under the loving-power of the Free? Is the heaven of all religions to remain a dream for ever if it be not this living love?

WHAT IS PURITY?

To keep our Godhead unsullied by craving, cringing thoughts of limitation and personality. Thorough purity means not to be mastered by outside influences. To stand above the worldly charms as well as repulsions, to stay unmoved by favours as well as frowns, to be unaffected by attractions as well as repulsions through the realization of Pure Self, which sees nothing different, is Purity. The pure alone can enjoy Nature seeing his own inner "Kingdom of Heaven" reflected in the mirror of all names and forms rejoicing at the view of landscapes and charming sights only as a lovely lady smiles at her looking-glass. The truly pure also can have a love where you do not fall in love, but rise in love—inspiring love and not weakening attachment or wishy-washy sentimentalism. True Purity alone is true love, and true love alone is genuine purity. Sometimes moral weakness passes by the name of Purity just as attachment assumes the name of love.

You can no longer enjoy a thing when you become attached to it. A disinterested nature-lover can enjoy a garden, whereas to the so-called master of the garden, his flowering property is no more than a perpetual source of care and anxiety. This Purity or love (Cosmic Consciousness) is all we need, all other things are bound to be added unto us.

HOW IT COMES?

By glorifying your present state whatever it be exalting

the Now—will God-consciousness dawn spontaneously on you and not by running after any Self-Realization, as if it were somewhere away. A child in being true to his own childish plays and appetites does outgrow childhood and achieve maturity and not by aping the ways of grown-up boys.

WHAT IS BEAUTY?

Renunciation—giving up egoistic life. Verily, verily, everlasting life lies in losing the congested life of personality. The absorbing, self-seeking and imbibing tendency to accumulate all the colours in the rays of the sun makes objects black, ugly and dark. The innocent, liberal and free-giving in regard to the colours in the rays of light keep objects bright and white. The light is continuously being shed and heat constantly given out all around by the Sun, the centre and focus of all attraction and gravitation.

Children are sweet because they are not shut up within a stagnated ego. Any party who gives us the impression of self-resignation and unselfish devotion, irresistibly charms and fascinates. Everybody loves a lover. Off you go, theological debates and philosophical discussions! Rama knows it. Beauty is love, and love is beauty. And both are renunciation. In the words of the *Sannyasin* of England (E. Carpenter) "There is no happiness unless you have clean dropped thinking about yourself; but you must not do it by halves. While even there is the least grain of little self left, it will spoil all. I do not say it is not hard, but I know there is no other solution."

O living man, it is worth while to live as Love yourself. Be not clouded by the imperfect examples of Buddhas, Christs, Swamins and other idols of the past. "History shrivels before the will of man, even if it would be of one man." Be not scared by Time and Causation. Live as Love, and all laws will be assimilated into you. Be in tune with the inner harmony and time will keep time with you.

O, the tiny hands of the clock! With what iron

hands they sway the world. Immortal man, with vengeance thrown as a slave in the narrow jurisdiction of a dial range! Irony of fate! People are scared owing to non-belief in the solidarity of Nature and the Law of Unity. O Infidelity! to doubt, as if some one else lived in other bodies! Rama keeps no watch or clock, and yet never was behind time. Time is bound to keep pace with love instincts. Let a windmill be properly set, and the four winds will spontaneously be in league with it. So will nature co-work with you of herself. When you are centred in love, all miracles become possible.

Gods laugh in their sleeves at our concessions and courtesies. O, how ridiculous perjuries we commit in trying to be faithful to our distant neighbour, being faithless to the Self, the nearest neighbour. A poor tramp begs bread from the lady of a ranch. She, poor soul, envies the freedom of the homeless wanderer. When the tramp is gone, she feigns before her husband to have received a letter announcing the death of her mother. Thinking that the mother may have left some property for them, the husband allows her that evening to leave home for the departed mother's. The lady purchases a ticket and gets off at the nearest station. Away she flies into the woods like a bird let loose from the cage after long wearisome imprisonment, relieving long wearisome burden by laughing a hearty laughter in the wood. Freely she roamed, bought her meals from the country peasants and slept under a hay stack when the Sun set over her head. Next morning she resumes her happy wandering and lo! to her utter horror, what voice does she hear! It is her own husband, wandering with the tramp of yesterday. He had been suffering from the distressing burden of *ennui* just as much as she, and wanted a life of liberty and vacation for sometime, but neither would disclose the anguish of the heart to the other for fear of seeming faithless. Of this nature are all our pains to please others. To your own Self be true; and just as night follows the case of Adam and Eve, so today the parent of all other sins is the sense of hiding shame. To be oppressed by

the presence of others is the greatest blasphemy against the only God, that is the Self supreme. In being true to one's higher Self alone can one be a light to the world? The highest individualism is the highest Altruism. In fact it is a misnomer to call it Altruism. The cant of doing good to others throws our centre of gravity outside ourselves. Newton surely was never thinking of others in his discovery of the Law of Gravitation whereby he proved one of the greatest benefactors of humanity. Let us dispense with all misnomers. "If a boy says he looked through one window while he did through the other, whip him", says Dr. Johnson.

LOVE OR LAW?

Rama urges no law of theories, but the logic of events. Wherever you hear the statement—The law allows it—remember you, the fellow is up to mischief. Whoever lives in love, lives above law as Law. The only lawful Law is love. To live in love is to live true to yourself. *The real Law is myself.* To dictate law to me is to sever it from me. Should any laws be laid down for the child, commanding him to breathe, to grow or play and live? Is not his very life, law? Like a free bird, a child is seen singing, laughing and talking spontaneously. There come up the officious visitors soliciting him to sing, talk and laugh. Immediately the child stops. The playful expressions which were so natural for him turn unnatural the moment the consciousness of being alien to those expressions is brought home to the child. Whoever lives a free life, true to the Self, a life of divine recklessness, all the laws of the world are true to him, being identical with him. He abhors nothing. He curls up from nothing. He shrinks from nothing.

What is disease? Contraction due to lack of love; shuddering at the flutter of shadows, crying at the day-dreams of danger. In reality there is nothing to be afraid of. All around, in all future, in all distance, there is but one Self Supreme existent, and that is my own Self. Of whom shall I be afraid? Night is just as good as day. Storm is just as necessary as sunlight.

Often whole nights pass away without a wink of sleep, and yet Rama is as fresh in day-time as ever, because weariness comes from worry for sleep, and not so much from lack of sleep. How happy are the vigils when Lord Love keeps us awake! When the system requires hearty meals they are enjoyed; but often no inclination to eat being felt, fasting is enjoyed equally well. Rainstorms of tears bring floods of joy, because Love rides the storm. Streams of laughter flow free; and the joy involved in them is neither less nor more than the joy of tears. What shall Rama resist? What shall Rama escape from, when all is his Self? Oh what a supreme recklessness!

Rama frets not when fever would pay a visit. Rama receives it as a friend and spiritual truths flash, which could never otherwise be disclosed. All is health. Wakefulness is one kind of health, sleep is another form of it, gentle calmness is beautiful, but the storm of hot fever has a charm of its own. True religion means faith in *Good* rather than faith in *God*. There was never yet such a storm but it was *Aeolian* music to a healthy and innocent ear.

With the rumble of thunder let it be proclaimed—"So long as any trace of external obligation and categorical imperative 'Thou shalt' and 'Thou shalt not' is in play, there can be no room for spiritual growth of true purity." The imperative mood, second person, keeps alive in us the limited personality, and wherever there is limitation there is no Bliss, nor any escape from attraction and repulsion, no salvation from attachment and hatred, no freedom from vacillation and temptation. So long as there remains a limited body in space surrounded by other bodies, how could it give gravitation the dot, throw dust in the eyes of the laws of attraction and repulsion, cheat nature, and escape outside influences. The man in regard to his single body lives in the consciousness of unity of Self—despite the seeming differences in the functions of different organs—the same 'I' sees, hears, walks and so on. So in regard to the whole world the *Free-man* lives in the consciousness of unity of World-Self and the differences take care of themselves, even as the assimilation of

food, growth of hair, etc., take care of themselves in a single body. It is through realization of one's Infinity, conquering all sense of difference, feeling our oneness with all, realizing the stars, landscapes, rivers and all as my *own* and through love *owning* all, that temptations lose their power over us.

When the great Sun is shining, what light can the little glow-worm cast? When all is beauty to me and I am that, what shall I run after? What is there in the whole range of world's possessions to attract a man just one with all objects of attraction?

What mischief does not or will not the stingy thief commit, who wants to hide the Light of lights behind the bushel of lie—the suicidal playing false to the supreme Self—thinking oneself other than God?

No physical action, good or evil,
 No mental action, virtuous or ill,
 No shame or fame, no praise or blame
 Could taint me e'er, no kind of game,
 Nothing but the flood of glory!
 To whom shall I give thanks,
 To whom shall I turn and look up,
 When Bliss absolute,
 When Light immeasurable
 Is manifest even in Me?

LABOUR AND LOVE

Give the poor labourer food for the soul; give him love, and he will work for you even without asking any food for the body. Love you the workman; the workman shall love your work. Labour actuated by love, can it be called labour? Nay, it is entertaining play.

What is Art? Bringing out beauty in what we touch. And what on earth or in heaven is that which draws out (and unveils) beauty? Why, what else could it be but Love?

Thus spirit of love shining upon our labour makes industry artistic, and produces what are called industrial arts. Why is there no original designing, artistic workmanship, no industrial Art worth the name flourishing in India in these days? Why, because no love is let

upon labourers. The poor working classes, instead of being welcomed in the heart, are turned out from their own huts.

Where labour is despised, the result is stagnation, decay and death, and *Art* becomes *laborious*. Where labour is loved, life and light abide, and *labour becomes artistic*. Oh, Lord Love! Has it come to such a pass? Love is misunderstood to such a degree that the very mention of the word 'love' suggests to the dear people the idea of cupidity and stupidity, instead of that *divine flame*! Sometimes they make big talk about Divine Love, *Bhakti and Upasana*. But practically it amounts to muttering aloud some Sanskrit hymns and chanting certain *mantrams*, hardly understanding, not to say feeling, what they say. Vain bullets with no powder! Counterfeit imitation of Chaitanya's genuine burning heart!

From temples, hymns in the vernacular are often heard, sung with most perfect music known to them; but, Oh, dear me! not a single sanctifying tear of love!

Blessed Hindustanis! You cannot befool God and win His love by calling yourselves sinners and slaves. Just as you think, so are you bound to become. The inexorable Law of *Karma* works with a vengeance and makes sinners and slaves of you when you pray that way. That is not *Bhakti*.

My own Poor Rich! White, towering temples and stone *Vishnus* erected by you, will not allay the fever of your heart. Rama knows you are suffering. Your pride may not acknowledge it. Worship the hungry *Narayan* and labouring *Vishnus* of the country. Send poor Hindustani students to learn useful arts and industries in America, who on their return to India, will save hundreds, nay, thousands of starving people by helping them to help themselves.

A man, on reading Nizami's *Laili and Majnoon*, cut out the picture of Laili from the book, was hugging it to his breast and kissing it ever so fondly. Why? "I have fallen in love with Laili," he replies. Fool! It is not worth while to take away poor Majnoon's sweet-

heart! You may have Majnoon's *burning love*, but as to *lady love*, have a living one of your own.

Bhaktas of India! You are all very ready to take up the sweetheart of Gopis and Chaitanya, but how many of you have the pure flaming passion of *Gopikas* and *Gauranga*? You will be the darling dear of that sweet Cowherd when you see Him with divine love in the *chandala*, in the thief, in the sinner, in the stranger and all, and not confine Him to mere stone images.

Bhakti (love) is no crying, begging, negative condition. It is an indescribable sense of equality, beaming sweetness and divine recklessness. It is the seeing of the All in all we see. It is seeing your own Self wherever your eyes fall. It is to realize that All is Beauty and I am that. *Tat-tvam-asi* or That Thou Art.

Oh, thief! Oh, slanderer, robber dear!

Come, welcome, quick! Oh, don't you fear.

Myself is thine; thine is mine.

Yes, if you, never mind, please take away,

These things you think are mine.

Yes, if you think it fit,

Kill this body at one blow, or slay it bit by bit.

Take off the body, and what you may!

Be off with name and fame. Away!

Take off! away!

Yet if you look, just turning round,

'Tis I, alone, am safe and sound.

Good day! Oh! dear! Good day!

Mohammedans! You may slay Rama. But Rama's heart burns with your love. Christians! You may misunderstand Rama, Rama loves you. Parishads! Sweepers! If no one will enter your filthy, diseased wigwams, you will find Rama there with you.

Feigned love, false feelings, and assumed sentimentalism is an insult to God. A genuine flame is needed, even if it be accompanied with smoke of lower passion.

Conventionality, customs, conformity, slavery to shame, name and fame act like a heap of chaff and charcoal, choking down the spark of truthful feeling which may be burning in the innermost heart of a youth, borne down by

the dead weight of appearances. Welcome, Truth ! Thou alone art my relative, friend, sweetheart, lord liege and my Self.

Kings ! Laws and communities ! Bless your hearts, but you have no power to extract any compromise from Rama. Spare your threats, favours and frowns. My king, the tyrant Truth, is stronger than myriads of emperors despots, autocrats put together.

They say every tie in the Panama Railway cost a man his life. Whether this be true or not, there is not the least doubt that the march of tyrant Truth has gone on, on the road paved with human skulls. Happy are the heads that were blessed with the tread of Truth's lordly footsteps.

There can be no love where there is no truthfulness. Lord Love is the vice-regent of the tyrant Truth. It may be *vice versa*. Perhaps both are the same.

But God said,
 'I will have a purer gift,
 There is smoke in the flame.'
 Deep, deep are loving eyes,
 Flowed with naphtha fiery sweet;
 And the point is paradise
 Where their glances meet.
 Their reach shall yet be more profound
 And a vision without bound;
 The axis of those eyes sun-clear
 Be the axis of the sphere.

Emerson

Roar, ye torrents from the mountains ! Roar, oh sea ! Roar under the pale stars, O gulf of death ! Yawn blackening beneath. But Oh ! great Heart over the forests, the mountains and the seas, o'er the black chasm of death, in spectral haste, I know Thou ridest, my Lord Love, and the hungry winds and waves are but thy bounds, Oh tyrant Truth ! Thou, the eternal huntsman.

In the twilight of Galilee, He saw them (the disciples) toiling and moiling, tugging and towing, hurriedly rowing for the wind was contrary unto them. But there was no toiling and rowing for the Master. Why should not such a man sleep in the midst of the storm, knowing

He would walk upon the waters? Oh! joy! My Love rides the winds and waves.

In Japan three hundred year old cedars and pines are kept as dwarfed as an onion plant. By stunting their outward growth? No, but by cutting their inner rootlets, not being allowed to strike their roots deep into the ground, they naturally cannot shoot high into the air. So is the natural growth of men and women stifled by the unnatural educators.

Foolish moralists! Religious fiends! Hands 'off! You have no right to dictate to the young folks. The only right anybody has is to serve. Nature, if allowed to have her free course, will never err. The Law or God that worked up the evolution of man from the tiniest amoeba to the human form Divine, can well be trusted.

Why are cattle and other animals more regular, cleaner and better behaved in the control of what human jealousy has styled animal passion? The plain reason is that the former are not pestered by "Thou shalt" and "Thou shalt not." Service and love, not mandates and compulsion, is the atmosphere for growth.

How can we make the flowers grow? By loving them. A woman raised beautiful flowers in a climate the most uncongenial for their growth. How did you manage it? I loved them, and the means were suggested of themselves. The genial heat of love is the only incubator. It makes industries artistic and brings about beauty in our work.

Confound not love with attachment. Your wife and children, instead of being the circumscribing hedges of your affections, ought to be the centre of radiation of love to the whole world. Says Jean Paul Richter, "I love my family more than myself, my country more than my family, and the whole world more than my country."

How noble are the words of Lovelace (slightly altered) to Lucaster on going to the wars—"I could not love thee, dear! so much, loved I not the nation more."

True love, like the Sun, expands the Self. Attachment (*meba*), like the frost, congeals and contracts the soul.

The first law of Moses means, "Thou shalt have no other God but Love." This jealous Lord Love will not allow any idols of cupidity and attachment to usurp His majestic throne.

A woman complained about the loss of her only child. Rama asked, "Could you adopt a negro baby and caress it as your own? Are you ready for it?" She says, "No." "Then that is why you lost your child." Inclusive love, not exclusive attachment, is the unfoldment of Heaven.

People complain of the ingratitude of others. Shylocks trying to exact usury on what little good they happen to do. Peace! little grumblers! God has not only one hand. All hands are His. All eyes are God's eyes, and all minds His mind. In your dealings with anybody, did you ever care whether the person pays you back by the same hand as he used in the act of receiving? He may employ the other hand. What of that? Your customer is not the hands but the wielder of the hands.

So, really your business is with God (Law) and not with the mere forms that seem friends and foes. God is never remiss in the discharge of His dues. Any unselfish act lays God under debt. He may not pay you by the hand which He employed in receiving, but through some other hand (person), you will be paid with interest.

Why fret and worry, you restless infidel? None, none but your own sweet Self (Law divine) has an exclusive rule over the universe.

What is idolatry?

To give the forms of foes and friends a sense of personality, individuality and reality to such an extent, as to miss the Impersonated (masked) *individual* (indivisible) Real Self or Law.

Why is it that the sight of woods, landscapes, rivers, lakes and green hills inspires, uplifts, charms and breeds ecstasy? Why? Because it relieves us of the sense of limited personality, it takes off the put-on looks which weigh us down in the crowded streets. The blessed

trees and dear water in their impersonal gentleness, nay sweetness, no more force on us any sense of smallness.

Happy is he who turns the whole world into a heavenly garden by seeing the same impersonal breath of Life in the throngs of men and women as inspires in the rose garden and oak groves.

BURNING REST

Millions of minerals, plants, animals seem to be suffered to waste everyday by spendthrift Nature. Well, let it be. Nature and Rama can well afford to squander millions of lives and treasures every hour. Where will the thing be lost? Wherever it goes, it is in Me. The immense wealth of ancient India was in My left hand pocket while in India; it is in My right hand pocket now that it is drained to England. I am the ocean. The ebb and the flow both are Mine. Not by nursing antipathy and retaliation will any good accrue, but by doing your part—love. It is no rash cant that 'love conquers all.' Owning is not to be encompassed by grubbing accumulation. You cannot keep even a little piece of camphor, bidding, "Camphor, camphor, stay here, I possess you." But through love you can feel the whole world to be "My own, my very own." Through love alone the legitimate owning can be accomplished. All other possession is theft, robbery, violating the divine laws, even though the selfish tendencies of man call it legal.

That tyrant Tamerlane, who had celebrated his conquest of Persia by a tower of ninety thousand human heads, ordered Hafiz to be brought before him because of the following line in his famous ode :

Agar an Turk-i-Shirazi, etc.

"If that Turk of Shiraz plunder away my heart."
"For the black mole on the face of that Sweet Tyrant I would give away the cities of Samarkand and Bukhara."

"Art thou the man," Timur cried, "who hast been bold enough to offer my two greatest cities for thy mistress?" "Yes, sir," replied the undaunted poet,

"And by such acts of generosity have I lost everything?"

The poet did not tell the truth. The fact ought to have been put in this form: Giving all to love has brought me wealth enough that I can well afford to give away both the worlds, whereas you, Oh tyrant, in your fever for possession, have lost the leg, have lost the temper, but have not yet land enough to bury you. "A man is rich in proportion to the things he can afford to let alone."

The source of inspiration of all the prophets, poets, discoverers and inventors in art and science and dreamers in philosophy, has been Love, only in some cases it was more apparent than in others. Krishna, Chaitanya, Tulsidas, Shakespeare, Jesus, Ramakrishna were inspired in as much as they were lovelorn.

Love divested of all carnality is spiritual illumination. Dear me! The cowards of prophets had not always the courage or light enough to disclose to the people the true secret of their inspiration—love or *Tat tvam asi*, wherever the eyes fall—That Thou Art.

People, like planetary bodies, proceed towards the Sun with a desperate zeal. In this manifestation of Love they are inspired prophets. But, after a while, the centrifugal force or spiritual inertia, makes them go round and round, keeping them away from the Sun, turning them into fanatics, tied to the orbits of different creeds. Some move in an orbit very far away from the central truth; others have their orbits nearer and nearer. Rama enjoys this religious solar system. But who would care to play the role of a moth nearing (*up*) and nearing the Light in such a way as surely (*ni*) to lose (*ibad*) all sense of *meum* and *teum*, mine and thine, possession and property, burning the little self (*or life*) in the Light of lights—*Upanishad*. (*Tat-tvam-asi*) That Thou Art.

Upstarts of civilization! we accommodate your sciences and arts, but pray push them not forward too much. Lord Love is the Sun around which the sciences of the world should revolve like planets and satellites.

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Upanishad. (T

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Geology treats of minerals and stones so far removed from man. Botany treats of a subject a little higher than minerals. Astronomy treats of stars so far away. Physiology treats of the bones of man, the exterior skeleton. Psychology treats of the different functions only of the mind. But Love treats of the realest Reality in man as well as in Nature. It is an Art as well as a Science. Scientific discoveries are only sparks and scintillations from the grand Sun, Fire of Love or Oneness-feeling.

While the young Franklin is flying the kite, his father Benjamin is watching the magnetic needle crossing the twine. Watch him how motionless, breathless his body is! Does he seem to have any separate existence from the earth on which his body rests! Is he not just one with all around him? A mere piece of a rock, so to say. His bosom is beating with Nature's heaving breast, and thus Nature's secrets become his secrets. The lightning in heaven proves itself to be identical with the electric spark on the earth. The light without shows itself to be one with the light within.

Love or oneness-feeling, when brought into play between two persons, dispels the illusion of division. The feelings of one party become those of the other. What passes in one breast is revealed in the other, and clairvoyance becomes an established fact, and a clear demonstration is afforded.

"By Me, verily, is all thus pervaded, as by the same string are threaded various beads."

Whatever thou lovest, man,
Thou too become that must,
God, if thou lovest God,
Dust, if thou lovest dust.

Oh, what a blessed food, a delicious food, ¹⁴⁷⁰⁰ food, to eat our own heart! Nothing tastes so sweet. In the case of Rama milk sometimes serves as a first seasoning to that food.

The moon is up, they see the moon.
I drink These eyes' own's light.
By fair they hold, I'll enfold them.
I wash and wash These, sources of light.

Nay, call no surgeons, doctors, none,
For me my pain is all delight,
 Adieu, ye citizens, cities, good bye!
 Oh, welcome dizzy, ethereal heights!
 O fashion and custom, virtue and vice,
 O laws, convention, peace and fight,
 O friends and foes, relations, ties,
 Possession, passion, wrong and right,
 Good bye, O time and Space, good bye;
 Good bye, O world, and Day and Night.
 My Love is flower, music, light.
 My Love is day, my Love is night.
 Dissolved in Me all dark and bright.
 Oh, what a peace and joy!
 Oh, leave me alone, my love and I,
 Good bye, good bye, good bye.

When blushing bride by Love doth stand
 Says "Yes" with eyes and gives her hand,
 Adieu! father, mother,
 Adieu! sisters, brother,
 The hairs do stand at end,
 The throat is choked, Oh friend.

Welcome you are to world so bright,
 Welcome to us is God's fair sight;
 But remember well
 This is the last we tell;
 The hairs do stand at end,
 The throat is choked, O friend.

The different objects—big, small, fair, foul, ugly
 charming—all, all are but strange hieroglyphics to the
 ing Lover, all indicating the same Love; beautiful
 tacters, all meaning my own Self, fine pictures, all
 resenting the beloved Lord, different garbs of beauty,
 clothing the same sweetheart—Self.

Oh, what an ocean of beauty! What an ocean of love!
Dark tresses of the beloved are just as fascinating to the lover
as the bright face. So night is just as welcome to Rama as day;
so as sweet as life; fever just as welcome as health; the
as dear as friends.

How blessed is he whose property is stolen away!
 How blessed is he whose wife runs away, provided by

each man he is brought in direct touch with the All Love. Abraham, 1171 the Mohammedan tradition, is one time desired to take a sea voyage. Khizar or Neptune offered his services as a humble captain of the boat. Abraham at first gave his foolish consent; but on consideration, he begged pardon of Khizar, saying, "My most precious brother, excuse me please, I would prefer to have my boat without a captain, ferried directly by the hand of Love. If you, the Lord of the seas, take the oar, it is safe sailing; but, ah me! it is too safe! It will make me rely on you, and bar me from direct dependence on God. Please do not stay between me and God. (There is more joy to me in sailing directly on God's bosom than even the bottom of my brother Khizar.)"

Says the desperate and forlorn lover:—"Pray, flash on, Oh lightning! roar on, Oh thunder! rage on, Oh storm! howl on, Oh winds! I thank thee, I thank thee, I thank thee. Oh blessed thunder, you frighten delicate Love to cling to me for a moment. How infinitely sweet are the bitters of life! when out of its grapes we can press the sweet wine of delicious pangs of God Love!

Take my Life and let it be
Consecrated, Lord, to Thee,
Take my heart and let it be
Full saturated, Love, with Thee.
Take my eyes and let them be
Intoxicated, God, with Thee.
Take my hands and let them be
Engaged in sweating Truth for Thee.

Dear Blessed Reader! did you ever have the privilege of being lost, nay risen, in love, unselfish love, giving all to Love? Then you must be in a position to appreciate sentiments like the following:—

Soft skin of *Tuif* for thy sandals take.
And of our heart-strings fitting latches make.
And tread on lips which yearn to touch those feet.
O my blessed Lord, accept me as the most humble
slave of feet.

What office is there that Love cannot bless and beautify?

Prabbujil main charanan ki dasi.

There is no great and no small, no low and no high, where Love is. The hardest work becomes heavenly when the spirit of love prompts us to it. Selfishness will make the highest position most wearisome and tedious. Whatever your station of life, Love makes it sweet. All troubles, storms, pangs and anguish spring simply from the spirit of possession in us. *Where is the pain of hell when I love it?* All our troubles and turmoils are, so to say, a teasing on the part of Love to wake us up to her embraces. These jerks, shakings and pats are from no other than sweet Love. God, sweet Hari, wakes you pouring forth His love.

Then rise, awake.

Dost hear the palm trees sighing?

It is my heart that sighs

To hear thy lips replying

And gaze into thine yes.

Then waken! awaken!

Sweet love! see here, I bend to Thee,

Awaken! awaken!

My loved one! unfold thy heart to me,

Waken! awaken!

Dost see the Himalayan snows

That grow and never tire?

They cannot cool my burning love

Or quench my soul's desire.

Then waken! awaken!

Dost hear the Ganga river,

Its sacred waters roll?

But deeper flows for ever,

The passion of my soul.

Then waken! awaken!

•

LUDICROUS FRIGHT

They say it was a penniless lad

And nothing, nothing to lose he had.

He heard that thieves were at him still,

They must pursue, go where he will.

Thus haunted, worried, he for escape

Ran up hill, down ditch, into the cape.

He hurried and flurried in fear and fright,

Wore out his body and mind in flight,

Yet nothing, nothing to lose he had,
 They say it was a penniless lad!
 O worldly man! such is thy plight.
 Thy ardent ignorance and fright.
 O scared fellow, just know thyself.
 Away with dread of thieves and theft,
 Up, up, awake, see what you are,
 There is nothing to lose or fear for,
 No harm to thee can e'er accrue,
 Thy thought alone doth thee pursue.

PRACTICAL WISDOM

Whoever walks a furlong without sympathy, walks to his own funeral drest in his shroud.

Wisdom and learning are not identical. They are not always on speaking terms. Learning looks backward to the past. Wisdom looks forward to the future.

Wisdom has been defined as knowing what one ought to do next. Virtue is doing it.

Wisdom without virtue is a weariness of the flesh. But as volition passes over into action, science into art, and knowledge into power, so does wisdom into virtue; and where thought does not go over into action, there results mental dyspepsia or moral constipation. Men of mere ideas and no legs are no more than intellectual centipedes.

Says an American humorous writer:

I've thought and thought on men and things,

As my uncle used to say,

"If the folks don't work as they pray,

Why, there isn't no use to pray."

If you want something and just dead set,

A pleading for it with both eyes wet,

And tears won't bring it : why, you try sweat,

As my uncle used to say.

The power of safe and accurate response to external conditions is the essential feature of sanity. The inability to adopt action to need is a character of insanity. "Change or perish" is the grim watchword of Nature. Keep pace with the advancing times and you can survive in the Struggle of Life. (*India! take note.*)

The spirit of all practical wisdom is summed up concisely in the simple and saving advice of Krishna:

"Thy business is with the action only; never with the reward or merit accruing from it; let not the fruit of action entangle thee : not be thou the slave of inaction."

And live in action! Labour! Make thine acts

Thy piety casting all self aside,

Contemning gain and merit; equable

In good or evil; equability

Is *Yoga*, is piety.

Be in the struggle; that is your duty. A true hero loves engagement (action) as never a lover wooed his sweetheart. In case of death in the field, you bring glory to heaven or truth (i.e., advance the cause of evolution and Cosmic Progress by letting the fittest survive) and in case of victory also you let the real Power, Truth (*sat*) shine through you. In reality you are the Truth that conquers and not this body or that which is consumed in the strife. You are ever victorious. As Truth's self, shine out as energy of Life.

Either—being killed—

Thou wilt win heaven's safety, or—alive

And victor—thou wilt reign earthly king.

Therefore, arise thou, Son of Truth! brace

Thine arm for conflict, nerve thy heart to meet—

As things alike to these—pleasure or pain,

Profit or ruin, victory or defeat.

So minded, gird thee to the fight, for so

Thou shalt not sin.

The true gauge of success being of spiritual growth and not outward gain or loss, *defeat is as glorious as victory*.

O happy knight, you happen to be on the playground (world), hit on, but on.

A man's strength of character bears a direct proportion to the extent of trials he has undergone.

Then welcome each rebuff

That turns Earth's smoothness rough.

Each sting that bids not sit, nor stand, but go!

Be our joys three parts pain,

Strive and hold cheap the strain;

Learn, nor account the pang; dare,

Never grudge the throe.

For thence a paradox

Which comforts, while it mocks,

Shall life succeed in that it seems to fail.

PLANLESS PLAN

But waiving all conventionality and superficial mode of talk, and appealing directly to the facts of innermost experience, we see that all wise counsels, rules of conduct, authoritative obligations, categorical imperatives,—“Thou shalt nots” and “Thou shalt” are only vain efforts to infuse life into one who is not firmly rooted in his own Godhead, whether consciously or unconsciously, and these are outside electric charges which can at best but move this muscle or that of the dead carcass, being never capable of inspiring more than a sham life.

“That which is forced is never forcible.”

Unless love builds the house, they labour in vain who build it. It is true that the “Miracles of genius were always miracles of labour,” but what seemed “painful labour” in the eyes of others was always most enjoyable play to genius.

That lifeless, insipid work which I (personal ego) have to labour out, I better leave alone. If the work does not do itself through you as an afflux of the soul, your strained exertion furnishes but a poor excuse for doing it. Such dull prosaic work, dragged along by the credit-hunting small illusory self (*egoistic* consciousness), is described by Shankara as the twin of bondage (slavery).

A boy was merrily whistling in the streets. A policeman objected. The boy replies, “Do I whistle? No, sir, it whistles itself.”

Let a nightingale or dove be perched on the top of a stately cypress and full, delicious notes begin instantaneously to flow from the bird.

Let the little self be flung into Infinity. May you wake up to your oneness with Life, Light and Love (*Sat-Chit-Anand*), and immediately the Central Bliss will commence springing forth from you in the shape of happy heroic work—both wisdom and virtue. This is inspired life, this is your birthright. Says Coleridge

From himself he flies,
Stands in the sun, and with no partial gaze,
Views all creation; and he loves it all
And blesses it, and calls it very good.

"It is difficult to find happiness in oneself," says Schopenhaur, "but it is impossible to find it anywhere else."

All great work is done impersonally in spite of the prudent little self, and not by it. The sun simply shines in his native glory as a disinterested Witness-Light (*Saksbi*), and lo! the rivers are unlocked from their snowy cradles, the breezes begin to dance with glee, and nature is set in activity, animals wake up, plants grow on, violets and roses blow on, and even the sparkling flowers of men, women and children's eyes open up at the mere presence of the Sun's glorious majesty.

You have simply to shine as the Soul of all, the Source of light, the Spring of delight, O blessed One! and energy, life, activity will naturally begin to radiate from you. The flower blooms and fragrance emanates of itself.

If anybody not knowing the art of swimming perchance falls into a lake, he will naturally be buoyed up by the water, but the losing of calm and his desperate struggling with the hands and feet makes him sink helplessly. So, the care and anxiety-worn struggling little ego is the drowning sink for man, says Jalal-i-Rumi.

Heavenly *manna* was showered daily to the
Israelites in the forest, but
Some graceless scoffers out of Moses' host
Dared to demand the onions,
And *manna* was lost.

What aches the head, bends the back or chokes the chest? It is walking on the head instead of on the feet. Let your feet be on the earth, and your head in the air filled with heavenly joy; invert not the divine ordinance; put not the earth on your head and call it sane living; take not the appearances more seriously than the Divine real Self.

They say a man treading the forest in search of mushrooms tramples down oak trees under his feet. Beloved, why should your attention be dead set on petty gains and losses so as to miss the Infinite Bliss (*Atman*)?

This practical or living perception of "My Self as the Self of all others" is the true saving Islam (*Sbraddha*, Faith).

To call it mere belief is doing no justice to it. It is the "*Ultimate Science*" (or *Vedanta*, *Jnanam*). It is the Art of arts.

The final test of truth, says Dr. D. S. Jordon, is "Can we make it work? Can we trust our life to it?"

And you can safely trust your life and all to the Fact underlying all phenomena—"I and my Father are one." "That thou art."

The Law of gravity might even deceive your trust in it, but the Law of Spiritual Unity never deceives. Just feel this unity and you find all creation behaving as your own body. Gold and silver cannot insure your life, O deluded Immortal; Thou it is that lends life to *Prana*, lustre to gold and silver, and light to the suns and stars.

People do not make rapid progress because that load of outside opinion, conventionality and things sitting like the mighty Himalaya on their back (nay, breast) does hardly let a single step be advanced. Free yourself of unhealthy superstition of limitation. In your mind there must be a liquor which will dissolve the world whenever it is dropped in it.

The universal solvent of *Jnanam* (Self-knowledge) will hold the universe in solution and yet be as translucent as ever: provided you think aright, the heavens falling, or the earth gaping, will be music to you to march by. No foe can ever see you, nor you him. You cannot so much as even *think* of him.

In music, the different notes may succeed and precede each other in regular sequence (as cause and effect); the symphony is not understood by examination and comparison of the notes alone but by experience of their relation to the deepest feeling which inspires the piece, which sustains the piece, which is the origin of the piece and the result of its performance—the alpha and the omega.

So Nature is not explained by dwelling on its surface-laws and superficial causation, but by "its becoming the body of Man."

Unless you feel all, you know not all. Diving into the reality, sounding below the names and forms, passing free into woods and fields, mountains and rivers, into day and night, clouds and stars, passing free into men and women, animals and angels, as the Self of each and all, this is Life, this is Self-Knowledge, this is practical wisdom.

The whole world is bound to co-work with one who feels himself one with the whole world.

Jñānam (living knowledge of Truth) being realized on the Causal Plane becomes overwhelming love, that is to say, oneness-feeling with the All, an abiding ecstasy which like the effulgent Sun, although it seeks no fruit, begs no reward and asks nothing (because it manifests itself as Renunciation on the mental plane), yet reveals itself as wonderful energy and powerful action on the physical plane.

Hence realize *Jñānam*, Renunciation through love in action.

I have no scruple of change, nor fear of death,
Nor was I ever born;
Nor had I parents.

I am Existence Absolute, Knowledge Absolute,
Bliss Absolute.

I am that, I am that.

I cause no misery, nor am I miserable,

I have no enemy, nor am I enemy.

I am Existence Absolute, Knowledge Absolute,
Bliss Absolute.

I am That, I am That.

I am without form, without limit,

Beyond space, beyond time,

I am in everything,

Everything is in me.

I am the bliss of the Universe,

Everywhere am I.

I am Existence Absolute, Knowledge Absolute,
Bliss Absolute.

I am That, I am That.

I am without body or changes of the body,
 I am neither sense, nor object of the sense,
 I am Existence Absolute, Knowledge Absolute,
 Bliss Absolute.
 I am That, I am That.
 I am neither sin, nor virtue,
 Nor temple, nor worship;
 Not pilgrimage, nor books.
 I am Existence Absolute, Knowledge Absolute,
 Bliss Absolute.
 I am That, I am That.
 Within the temple of my heart
 The light of Love its glory sheds.
 Despite the seeming prickly thorns
 The flower of Love free fragrance spreads.
 Perennial springs of bubbling joy
 With radiant sparkling splendour flow.
 Intoxicating melodies
 On wings of heavenly zephyrs blow.
 Yea! Peace and bliss and harmony,
 Bliss, oh, how divine!
 A flood of rolling tymphony
 Supreme is mine.
 Free birds of golden plumage sing
 Blithe songs of joy and praise.
 Sweet children of the blushing spring
 Deep notes of welcome raise.
 The roseate hues of nascent morn
 The meadows, lakes and hills adorn.
 The nimbus of perpetual grace
 Cool showers of nectar softly rains.
 The rainbow arch of charming colours
 With smiles the vast horizon paints,
 The tiny pearls of dewdrops bright
 Lol in their hearts the sun contain.
 O Joy! the Sun of love and light,
 The never-setting Sun of life
 Am I, am I.
 That darling dear
 Came near and near,
 Smiling, glancing,
 Singing and dancing.
 I bowed with sigh
 He didn't reply.
 I prayed and knelt.
 He went and left.
 "Why cut me so?

Pray, stay, don't go."

He answered slow,

"No, no."

I entreated hard

"Tarry, sit by me, Lord."

He answered,

"Wouldst thou sit by me?

Then do please sit by thee."

I—"Do unto me speak."

He—"Enter the inner silence deep."

I—"I would clasp thee and kiss,

Dear grant me but this."

He—"Wilt thou clasp thyself and kiss,

I am one with thee, why muss?"

My form divine

I am image of thine

Why seek the form,

O source of charm?

With thee I lie,

You outward fly.

Don't alight me so,

Nor outward go.

I have no scruple of change, nor fear of death,

Nor was I ever born,

Nor had I parents.

I am Existence Absolute, Know'dge Absolute,

Bliss Absolute.

I am That, I am That.

Om!

Om!

Om!

REINCARNATION AND FAMILY TIES

*Lecture delivered on December 27, 1902 at the
Academy of Sciences San Francisco.*

My own Self in the form of ladies and gentlemen,

A very wealthy merchant in India was at one time going to give a grand feast to the people living in his city. To grand feasts is often invited a bevy of dancing girls. This custom is now being given up in India, but at the time which Rama speaks of, it was prevalent in full force.

One of the girls began to dance and sing. She sang a song which was awfully lewd, awfully bad, a song which nobody would have enjoyed, and still on that particular occasion, the song sank deep into the hearts of the whole audience. What was the reason? You know, learned men and young gentlemen in India never like such bad and vulgar songs; but on that occasion the song so much insinuated itself into the hearts and souls of the audience that they were enraptured by it. Months and months after that occasion, most of the learned scholars who had heard that song once, were seen walking through the streets humming it by themselves, and gentlemen were whistling it to themselves. And all of them who had once heard it were loving the song and liking it, were cherishing and nourishing it in their hearts.

Here the question is, in what lay the charm? Ask any one of those people who heard the song in what lies the charm and what is it that makes the song so dear to him? All these will say, the song is so beautiful; oh, the song is so sweet; oh, the song is ennobling, so elevating, the song is very good. But it is not so. The same song was abominable to them before they heard it sung by this dancing girl, but now they like it. This is a mistake. The real charm lay in the tone, the face, the looks, the appearance and the manner of singing employed by the girl. The

real charm lay in the girl, and that real charm was transferred to the song.

That is what happens in the world. There comes a teacher who has a very sweet face, who has got very sweet eyes, who has a beautiful nose. His voice is very clear, and he can throw himself this way and that way. Oh, whatever he says is beautiful, is most attractive; oh, it is so good, it is so charming. That is the mistake made by the world. Nobody examines the truth by itself. Nobody thinks anything of the song. It is the acting or the way of putting things, or it is the manner of speaking, the delivery, it is the charm in the outward things which makes the teaching so attractive, so dear, so lovely to the audience.

The other day a very good friend, a very esteemed hearer was speaking to Rama about a certain Swami, Swami Vivekananda. The question was asked, "Had he not beautiful eyes and nose?" Do you attend to the lectures, or do you attend to the nose and the eyes?

That is the way of the world. The charm lies with most speakers in their way of talking, in their delivery, in their voice and that charm is attributed to the speech. Weigh the things by themselves. Attend more to the real speaker than to the body of the speaker. These words appear to be harsh and terrible, but Rama is no respecter of persons. Rama respects you, you that are the Truth. Truth is your real Self, and Rama respects you in that sense. Even though you do not like the delivery, even though you do not like the way things are put before you, Rama tells myself in the form of ladies and gentlemen, tells you that if you want true happiness, if you want real peace, you must attend to Rama's speeches, you must hear these lectures. They bring you joy. Weigh them by themselves. Think of them, meditate upon the words that you hear. When you go home, try to recall them and put them into practice.

Rama wanted to speak on the Vedanta Religion, but here are so many questions. These questions have been sent to Rama to be answered. All these questions and any question that can occur to anybody on the face of earth

will find their answers in the lectures to be delivered in this city. All these questions and all other questions will find their due answers in time, even if no questions are given to Rama, Rama will go on speaking on the subject, taking up proposition after proposition. All these will be answered first.

Tonight or on any single night or afternoon, we cannot answer all these questions. We can have one question on one night and that question can serve as the subject of discourse for that night. This question was the first; so we will take it up.

Before beginning, a few words might be spoken about the Bible, the Alkoran, the Vedas and the Gita. People take these books and believe in them implicitly, because they come from the pen of a man or men whom they like. Christ had a fine character, a beautiful influence and the accounts given in the Gospel are put into his mouth, therefore, we must accept them. Krishna was very good, and had a fine character and as the Gita comes from his mouth, we must accept it wholly and solely. Buddha was very good, and such a book came from him, we must therefore, put implicit faith in it, and stop thinking. We should give up meditation, we should accept the truth because it comes from him. Is not that the same mistake as was made by the hearers and spectators of the dancing girl, mentioned a few minutes before? The same mistake. His teaching is one thing and his character and the beauty of his life is another. Often it happens that the man was the finest man of his time, but his teachings were imperfect. Upon this fallacy, upon this mistake is founded all the sectarianism of the world. All the religious quarrels and fights of the world were the result of this mistake. You know, Oliver Goldsmith was a man of whom Doctor Johnson said that he wrote like an angel, and he was an M. D., a doctor of medicine. Oliver Goldsmith was all right when he ate and when he talked, but when describing the way he ate and talked, he used to say that while eating or talking, he never made the lower jaw move. It is always the upper jaw that moves and not the

lower one. He had a great contest with Dr. Johnson on the subject. He was very stubborn in upholding his wrong position. Everybody now-a-days knows that when we talk or eat, it is the lower jaw that always moves, and never the upper one. Of course, when we make the whole head turn, then the upper jaw moves. And yet he maintained that never the lower jaw but the upper jaw moves.

So far as actual life is concerned, he is perfectly right; but his own experience, his own action, his own life he cannot describe. You know, to act is one thing and to know the philosophy of how we act is another thing. Everybody speaks English, but it is very few who know English grammar. Everybody reasons in some way or other, but it is very few who know the science of reasoning or who have read deductive or inductive Logic. Similarly to live an ideal life is one thing and to be able to tell the philosophy of it, to be able to render reasons for it is quite another. People make this mistake. They transfer the bodily charm or the personal character of the teachers to their teachings and become slaves of the teachers. Rama says, beware! beware!

Christ had very few books, and yet all the Masters of Arts and Doctors of Divinity rack their brains to interpret what is written in the Gospels. Mohammad spoke beautiful things. Wherefrom did they get all the inspiration, wherefrom did they derive all the information? They got it firsthand from a source which is also within you.

Manu had very few books, but he gave the Hindus a beautiful work on Law. Homer had very few books, yet he gave you poems which are being translated into every language, the 'Illiad and Odyssey'. Aristotle was no Master of Arts or Doctor of Divinity, and yet Master of Arts have to read his books.

Wherefrom did Christ and Krishna derive inspiration? From within. If these people could derive their inspiration from within, can't you do that? Certainly, you can. The source, the spring, the fountainhead from which they got their inspiration is within you just the same. If that is the case, why hunger and thirst for the water which has

been lying in this world for thousands of years and which has become stale by this time? You can go directly within yourself and drink deep of the nectar. The fountains are within you.

Rama says, brothers and my own Self, those people lived in those days, you live today; be not the mummies of thousand of years. Do not put the living into the hands of the dead. The divine manna, the blessed nectar is within you. When you take up the books of the ancients, do not take them up with the presumption that you should sell yourself to every word that is given in the books. Think yourselves, meditate yourselves. Unless you realize those things into your own practice, unless you try to verify them by your own life, you will not be able to understand the meaning of Christ, you will not be able to understand what the Vedas mean or what the Gita means or what the Gospels mean. In order to understand Milton, a Milton is required, as the saying runs; in order to understand Christ, you will have to become a Christ. In order to understand Krishna you will have to become a Krishna, you will have to become a Buddha in order to understand Buddha. What is the meaning of 'become?' Should you be born in India in order to become a Buddha? No, no. Should you be born in Judea in order to become a Christ? No. Should you be born in Arabia in order to become a Mohammad? No. How to become a Buddha, how to become a Christ, how to become a Mohammad? It will be illustrated by this short story.

There was a man who was reading a love poem, a beautiful poem, which described the love of Laila and Majnun. He admired the hero of the poem, Majnun, so much that he attempted to become Majnun. In order to become Majnun he took a picture which somebody told him was the picture of the heroine of the poem he had been reading. He took up that picture, hugged it, shed tears over it, placed it on his heart, and never parted with it. But you know, artificial love cannot exist long. Here is artificial love. Natural love cannot be imitated, and he was trying to imitate love.

by part. "If reincarnation is a truth, is it not the breaking up of family ties?"

Rama simply wants to know if there are any family ties in this world. Have you any family ties? A man has a son, a child who lives with his father so long as he is under-age. The child becomes of age, gets a lucrative position and begins to shun his father. Why should the father be benefited by the salary that the son draws? At once is the tie snapped. The son has a family of his own. It may be that the son moves up to India, Germany or some other country; the father moves to some other country. Where is the family tie?

Yes, there is a family tie, a mere name. 'I am John Smith; my father was George Smith.' A name, a mere name. What is in a name? Let us see if there be any tie.

A boy is born here and a girl is born somewhere else. One is an American, the other is a German; they marry. The family tie of the girl was somewhere; the family tie of the boy was somewhere else, and they married. Oh, where are the old ties gone? Now a new tie is made, and there comes a time when they are divorced. Each marries again. Where are the ties? Could you keep them fixed and stationary? A boy and his sister are born of the same parents, they live together and pass their childhood in the same house, they are tied together; they have a family tie. The boy goes away to Australia and has connections of his own; the sister goes away to France and there she becomes a French woman. Where are the ties?

Now the question comes—"If reincarnation is a truth, is it not the breaking up of family ties?" Family ties are not existent in this world. What will it break? It is not the breaking up of family ties, because family ties are nowhere.

But if we suppose that family ties do really exist and we can keep them up for sometime in this life, reincarnation does not break them. Stooping down to the other explanation, reincarnation does not break them up. You say, you have got so many children. Suppose, one of them dies. You want to keep up the family ties, but one is snatched away, the connection is broken even in this world.

IN WORDS OF GOD-REALIZATION

Some people think that these ties will be mended and that are broken will be again mended in heaven. They can be mended again in heaven, if they can be made up again, and these ties should be united. You need not assume the existence of an imaginary place, of which no geography tells you, and of which no one can give you the address. If you wish that your connection with your friends should continue for a longer time, it can go on after death according to the Law of Reincarnation, because, according to it, man is the master of his own destiny. Your personal ties and your personal loves and connections are made by yourself. When you die, if you have a deep affection for somebody, in your next birth, you will find the same person incarnated in another body and connected with you. If in your present birth you do not wish to see that person and you have nothing to do with him, according to the Law of Reincarnation, in your next birth you will have nothing to do with him. The Law of Reincarnation does not say that your friends and foes, the people whom you do not wish to come in contact with, and the people whom you do not wish to keep with you, will be forced upon you in the next birth. Vedanta does not say that those whose presence is so terrible to you, will be forced upon you. If a woman is divorced from her husband, and she does not wish to see him again, according to the law of *Karma*, her husband will not bother her any more. Those whom she wishes to see, those with whom she wants to keep connection, those she will know in the next birth. There are a great many misunderstandings connected with this subject. All of them will be taken up one by one. We shall take up the Heaven, as is misunderstood by the people at large in Europe and America. Shall we call it Christian Heaven? No. We shall call it Churchian Heaven. Does not the idea of heaven involve a contradiction in terms? By the word heaven they understand a place where all of them will sit and live together. Rama wishes to kindly reflect a little, for truth's sake just think

a little. Can there be any perfect happiness where you are limited? In limitation can there be any happiness? Impossible, impossible. If your heaven is to present you with so many rivals, all those that were dead in the past, and those that will die in the future, and all those that are dying tonight whether in India, Australia, America or elsewhere, all these being there, will it give you any happiness? You know Alexander Selkirk could sing

I am the monarch of all I survey,
My right there is none to dispute.

When you sit in a car, you wish that you could have the whole car to yourself. If other people come in, you feel disturbed a little. When you are sitting in your room and a visitor comes to you, do you not tell the servant to say to him, not at home, not at home.

You have a house and property, and somebody else has a similar house and property and despite all the teachings of the Gospels and the Vedas you wish that you had more wealth than he. You wish that you had him not as your rival but as your subordinate. Is it not a fact that some Christians, not real Christians but miscalled Christians, if they have a Buddhist, a Mohammadan or a Hindu on the same ship with them, loathe his presence? Rama tells this from his experience. They loathe his presence. It mars their happiness, and if in heaven you have to see around you all sorts of persons, persons who are far superior to you, persons like Christ and Buddha whom you think so far superior to you, you have persons like the saints who are ahead of you, and there are other people who are in advance of you—will that keep you happy? Can that keep you happy? Just think over it a little, just give it a moment's thought.

Wherever there is difference, there can be no happiness. Impossible, impossible. What is it that mars your cheerfulness? It is the sight of others. Everybody wants to be the only one. Everybody wants to be unrivalled, one without a second. You can have no happiness in this kind of heaven which you have misunderstood to be held out to you by the Bible.

IN WOOLS OF GOD-REALIZATION

In what way can we interpret the Bible in order that it may have some grain of reason in it? In the Bible we read, "We meet in Heaven." All of us meet in heaven. We meet our friends in heaven. What is the meaning of that? What does it really mean? Interpret it rightly, understand it. Don't you know in the same Bible, where it is said that all of us meet in heaven, in that same New Testament, it is stated, "The kingdom of Heaven is within you." *The kingdom of God is within you. The kingdom of God, the real Heaven is within you, not without you.* Do not imagine heaven without you; don't look for it in the sky or among the stars. Have a little mercy upon yourself. If that God lives upon the clouds, the poor fellow would catch cold. Heaven is within you. God is within you. Just see.

Throw yourself into a state of blissful God-consciousness. Throw yourself in a state of perfect unity with the universe, enter into the state of *Nirvan*, so to say, enter that divine blissful state and you are heaven itself, you are merely in heaven. There you are united with the universe, the world, there you become one with all the dead and all the living and all the people that are expected to appear on earth. Heaven is within you, and in this way do you enter in heaven. *Jivan-mukta*, a man liberated even in this world is always in heaven, he is one with all the living and all the dead. He is one with all that are expected to enter into this world in the future. He realizes and feels that all the stars are his own Self, that all the known universe is his own Self. He realizes and feels that he is God, Divinity, the real Being, the true Thing-in-itself, the substance, the Unknowable God. He is All and thus in All, He is in heaven and in heaven He meets every-

something very important is going to be told now. In this world we want to meet the objects of our desire, though they crave for them, yet do not get them. *It is that they do not get them, and how can they get them?* People become broken-hearted, love-stricken, desire-stricken, pine away and waste their

time and life and even make a wreck of their life. Why is this so? Because they do not meet in heaven, that is the sole reason. If you wish that your friends should meet you, O people of the world that are hankering after worldly riches, if you wish that worldly riches should seek you, O men of this world, you are wasting your energy for the sake of your sweet-hearts. If you wish that instead of your loving them, they should love you with your intensity of love, O men that want to seek high positions and fail, follow the advice of Rama, for it is the open sesame, it is the only master-key which unlocks all the hidden objects of desire. You will have to meet in heaven and you will have to see that everything seeks you. What is the meaning of meeting in Heaven? So far from there being anything divine in the low and proprietary sense of 'Do you love me,' begging love, seeking love, asking love, it is only when you leave me and loose me, by casting yourself on a statement which is higher than both of us, that I draw near and find myself at your side. I am repelled if you fix your eyes on me and demand love. That is the Law, that is the inevitable, unrelenting, inexorable, unchangeable Law. The very moment that you rise above the desire, the object of desire seeks you; and the very moment that you assume the craving, seeking, asking, begging attitude, you will be repelled; you will not have, you cannot have the object of desire. Rise above the thing, stand above it and it will seek you. That is the Law. It has been said, "Seek and it shall be given you, knock and it shall be opened unto you." That is misunderstood. Seek and you will never find, knock and it shall never be opened unto you. *Is it not so, that when a beggar comes to you, you loathe his sight?* Is it not true that poor men are not allowed to walk through the streets, they are sent to jail? Rama visited the jail and the only fault of most of the prisoners was that they were poor, that they were beggars. People say, "Go to the poor-house; we are insulted by your presence." Is it not so?

You want to go to God and go to God in a beggarly spirit, with unclean clothing. Will you be allowed to

enter? No. When you go to a king you will have to put on your nicest dress; when you go to God you will have to put on the dress of desirelessness. If you want to see God, to realize the kingdom of heaven, then you will have to put on the clothing of wantlessness. You will have to be above want, you will have to be above desire.

"First seek the kingdom of heaven and everything else will be added unto you!" That is the Law.

The Law of *Karma* says that man is the master of his own destiny. We make our own environments and circumstances. *Every child is the father of his father; every daughter is the mother of her mother.* These statements seem to be paradoxical; they appear to be preposterous; oh, but they are the whole Truth and nothing but the Truth.

According to the Law of *Karma*, (Rama is not going to enter into the Law of *Karma*, but only one part which concerns the subject in hand), when you desire things, so long as you go on craving and yearning for them, they are denied unto you. But after a period of craving and yearning, after a period of desiring, willing and wishing, there comes a time when you become tired of that willing, wishing and desiring, when you turn your back to it, and become disgusted and hopeless, then it is brought to you. That is the Law of *Karma*.

You know that in order that a man may make progress, he will have to raise one step and bring the other down, lift one foot and drop the other. Similarly in order that the Law of *Karma* may reign, in order that your desires may be fulfilled and realized, there must come a period when you rise above the desires, when you give up the desire; and thus it is by keeping off the wish and giving up the wish that the wish is satisfied. Usually the writers on the Law of *Karma* lay all the stress upon the positive side and ignore the negative side of the question. Rama tells you that all your wishes must be fulfilled; all your desires must be fructified. Everything that you long for must be brought before you, but there is one condition. Before it is realized, there must come upon you a state where you give

up the desire, and when you give up the desire, then will the desire be satisfied. Rama thinks that this part is not understood by each and all, and the reason is, they have not heard the previous lectures delivered by Rama at the Hermetic Brotherhood in Vanness Avenue. Well, if you do not understand it now, it will be taken up at some other time.

One thing more. The majority of people wish to keep up their ties, their relations, to unite and perpetuate their connections. *Let it be cried out at the top of the voice, let it be proclaimed everywhere that it is a mad idea to wish to continue and perpetuate your worldly relations, your earthly connections.* You cannot, cannot. It is hoping against hope, a forlorn hope. You cannot perpetuate your earthly connections and worldly ties. You cannot continue anything worldly. Cannot, cannot. Let it penetrate your hearts, let it sink deep into your souls that it is a sad thought, a mad idea to try to perpetuate any worldly ties or relations. Rama repeats it, repeats it, brother, that you cannot do so. Nothing in this world is permanent; nothing in this world is eternal. The only thing permanent is the Divinity within you, the God that you are, the Reality that you are. This body cannot be perpetuated, this little body cannot be made to last for ever. Even if you live for five billions of years, still there is death. The Sun dies one day, the Earth dies, the stars die, that means change. All these undergo a change, cannot be perpetuated, just as your body is undergoing a change every second. After seven years it is entirely renewed, it becomes a new body altogether.

Similarly your connections, your ties go on changing, changing, they cannot be perpetuated. Give up attachment in that direction, if you have any.

Rivers may flow uphill,
Winds may blow downward,
Fire may emit cold rays,
The Sun may shed darkness,

but this law of the impermanence of worldly relations, worldly connections, cannot be frustrated or foiled. That

is the Law. If you think otherwise, you are mistaken. Just as in a river, logs of wood come floating on the surface, one log comes from one side, another from some other side, so they meet for a moment, they remain in contact for a second and they are destined to part again. A strong wave comes and separates them. It may be that these logs of wood, that are adrift on the river, may meet again, but they will have to separate again sometime. Just as in your life, in your everyday life, father and mother, brothers and sisters live together, but in every 24 hours they part, they separate. Many a time they meet again for a few minutes; then they separate into their separate rooms or offices. Just as you observe on a smaller scale in every household, in every domestic circle, the same is the case on a larger scale with your relations, connections and distant friends. You cannot remain together for ever and ever. If it is the case, why play the child's part? Why not be more concerned with what lasts for ever, what is permanent and eternal? Why not care more for That than for the fleeting relations? Why not think more of the eternal, permanent Reality with which you cannot part, why not try to secure and realize That? And why try to sacrifice the permanent Reality, the real Eternity, why sacrifice That for fleeting, impermanent relations?

There was a newly married girl in India. She was sitting with her sister-in-law and with her mother-in-law. They were having a very pleasant chat. The husband of this new bride was away from the scene. He was absent. Then the sister-in-law of this new bride passed some remarks against the husband of this girl. They made some statements which deprecated the husband of the new bride. Rama was present. Rama heard these sweet words from the lips of this bride. She said, "For your sake, for your sake, for you who have to live with him for a few days only, you that have to pass with him a week or so, for your sake, I will not play the child's part to break with the bridegroom with whom I have to spend my whole life."

Have as much wisdom as that bride had, as that lady had. All these worldly ties, worldly relations, worldly

connections will not last for ever. You have to spend your whole life with the true Self, that is eternal, you cannot break with It. For the sake of this fleeting present, you should not break with the true Self. Why do you sell yourself? Why do you live the life which belittles you? Why do you not realize the God within, why do you break with the true Self? Have enough wisdom.

To Lord Buddha came a man who asked him to go to his father's cabin. You know, the same Lord Buddha, who was a prince, an emperor, became a mendicant at one time; he gave up everything and became a mendicant. As a mendicant he went from place to place, not asking or begging for anything. If anybody threw anything into the bowl, which he carried in his hand, well and good, otherwise he did not care a straw for the body, for this worldly life. He went into his father's kingdom and there he was walking through the streets in the beggar's dress, in the mendicant's garb. It is a misnomer to call him a mendicant, it is no mendicancy, no beggary, it is kinghood, it is majesty. He does not seek anything, he does not ask for anything. What if he perishes? Let him perish; it matters not. He does not come to you to ask for food or clothing, not at all.

He was walking through the streets in that garb, and his father heard about it, came up to him, shed bitter tears and said, "Son, dear prince, I never did this, I never took this dress that you wear; my father, that is to say, your grandfather never had this mendicant's dress; your great-grandfather never walked as a mendicant through the streets. We have been kings, you belong to a royal family, and why is it that you are this day bringing disgrace and shame to the whole family by adopting the mendicant's garb? Do not do that, please, do not do that, please. Keep my honour."

Smilingly the Buddha replied, smilingly did he say, "Sir, sir I look behind the family to which I belong. I look behind to my previous births and I see that the family to which I belong has been all along a family of mendicants, and it is illustrated in this way".

"Here is one street and there comes another street," Buddha says, "Sir, you have been coming from your births in that line, I have been coming in this line and in this birth, we have met on the crossing. Now I have to go my way and you have to go your way."

Where are the ties? Where are the connections? You say that you have got your children. You will excuse Rama if he says such things as are looked upon as indecent by the civilization of this country. You say these children are yours, you say here is my son, the flesh of my flesh, the blood of my blood, the bone of my bone, the muscle of my muscle. Oh, here is my self, here is my son, oh, dear little son, sweet little child. And you hug him to your breast; you keep him close to yourself, but just examine your philosophy. That child is yours and you want to see that tie perpetuated, to see that tie continued. Will you for truth's sake answer, if the child is your son and you are to keep up your connection with the child on the ground that the child is born of your body, what about the lice? Are they not born of your body? Are they not the children of your sweat? Are they not the blood of your blood, is not their blood all taken from you? Is not their whole life your life? Just answer. What injustice it is to kill some kind of children, how unreasonable it is to destroy one kind of children and to caress and shower all your love on the other kind. Look at your logic. Rama does not mean that you should be cruel to your children, that you should not look after their needs, far from it. Rama preaches that you should look upon the whole world as yourself, and your own children, why should they be excepted? Do not misinterpret Rama. What Rama says is, "Do not allow your family ties to retard your progress. Do not allow your family connections to stand in your way. Do not allow them to hinder you from making onward advance. Allow them not to hinder you."

When this body, your own Self which you call Rama, took up the order of Swami, gave up family connections and worldly position, there came some people and said,

"Sir, sir, how is it that you have disregarded the claims of your wife, children, relatives and the students who were looking to you for help. Why have you utterly disregarded their claims?" This was the question put. Rama says, "Who is your neighbour?" Just see. The man who put that question to Rama was a fellow professor in the college. To him Rama said, "You are a professor, you lecture on philosophy in the college, in the university, and now can you tell whether your wife and children also have got the same learning as you have? Can you tell whether your auntie or grandmamma possess the same learning as you do? Do your cousins possess the same knowledge?" He said, "No, I am a professor." Rama said, "How is it that you come to the university and lecture, but you do not lecture to your little children, your wife and your servants? Why do you not lecture to your grandmamma and to your cousins and to your auntie? How is it?" And he said that they could not understand him, and then it was explained to the man as follows—

Look here. These are not your neighbours; these servants, this grandmamma, wife, children and even your dog, they are not your neighbours. Even though the dog is your constant companion, never leaves you and is your greatest companion in the eyes of the ignorant, still you know that the dog, the servants and the ignorant auntie and grandmamma are not your neighbours. Who are you? You are not the body, you are the true Self, but you do not admit that, being a European philosopher. You are the mind; your neighbours are those that dwell constantly with you on the same meridian where your mind lives. All the students, the Masters of Art, the Bachelors of Art, all these in their parlour, in their reading room, pore over the same books, they keep pondering over the same subject, reading the same thing as you read. Your mind dwells upon the same subjects as theirs, and they are your neighbours. When you are in your reading room, people say that he is in the reading room. Upon your honour, say whether you are in the reading room or

whether you are in your thoughts. You do not live in the reading room, even though the dog is seated on your lap, even though your children come into the room, they are nothing to you, you are there in the philosophical plane, and on that height your neighbours are the students who are reading the same subject in their own homes. These are your neighbours, your nearest neighbours, and thus you can extend your helping hand to the students more than to your auntie and grandmamma, the dog and servants, who are not your neighbours. Your neighbour is he who lives nearer to your spirit, he who lives on the same plane where you live. Your neighbour is not he who lives in the same house; rats and flies live in the same house; dogs and cats live in the same house.

Tell me, professor, if you had anything to do with them where would you be born. Would you be born in family of the same ignorant grandmamma or auntie? No, no. You would be born in the family where the people are of the same mind with you, where the people are such that give you congenial surroundings and environments. You will be born there. You will be born in a different family, in a family which is nearest to you. There you are all the time changing your family connections. What is the meaning of Love? *Love simply means that you feel the same way as another does.* Nothing more. You love a man; his pleasures, his pains are identical with yours. The same objects which pain you, pain him; the same objects which please you please him; the same objects which bring delight to you bring delight to him. That is love. You love him. *You do not love a man for his own sake, you love your own Self in him, nothing else.* You can love only your own Self. There is a man X, and here is a man Y and there is a man Z, or as in Chemistry we have a formula of this kind: X has got something in common with Y and it has something in common with Z or X has got more in common with Z than Y, so X will be attracted more to Z than to Y.

Thus are your family ties broken and rebroken and reunited. Thus Love simply means recognising some-

thing of your self in some other person. Let a man be wholly and solely your counterpart and you are all love.

This brings us to another subject which Rama will ot take up tonight. It is a very important subject. The subject is fearlessness. How is fear created, what is the ause of fear? It will be shown that this very attachment, his very desire to perpetuate your ties and relations, is the ource of all fear. People say, do not fear, do not fear, how illogical they are! As if fear were in your power and ot over you. A remedy for fear will be given, but Rama eaves that subject, it will be taken up again.

A poem which is a translation of one of the *Upanishads* is going to be recited, and then *bus*. Rama wishes you to learn at least one word of Hindustan. The translation is not perfect, the translation is not good and still it will convey some idea.

The untouched soul, greater than all the
 Worlds, (because the worlds by it exist),
 Smaller than subtle ties of things minutest,
 Last of ultimatest,
 Sits in the very heart of all that lives,
 Resting, it ranges everywhere! Asleep
 It roams the world, unsleeping; How can one
 Behold divinest spirit, as it is
 Glad beyond joy existing outside life.
 Beholding it in bodies, bodiless,
 Amid impermanency permanent,
 Embracing all things, yet in the midst of all,
 The mind enlightened casts its grief away.

Om!

Om!

Om!

FOREST TALKS

FOREST TALKS

When great ideas have once been born into the world and formulated they may be misrepresented, thwarted or even defeated and made to retire for a time into the background, but they are destined not to perish and they continue to live a life of their own till in the fulness of time the advance of human thought and morality reaches a stage of evolution when it becomes possible to realize them in the social order.

The little seed set now must lie quite, before it will germinate and many alternations of sunshine and shower upon it before it becomes a plant. Come thou again ere long, and behold! a mighty tree that no storm can shake.

Call these thoughts Utopian, but they are Truth, and
Truth crushed to Earth shall rise again,
The eternal years of God are hers.

This is the fiery lava spouting from the volcano on human breast.

This is the upheaval of the heaven-kissing summits
whose streams shall feed the farthest generations.

I

CIVILIZATION

Stretched beneath the cedars and pines, a cool stone serving for pillow, the soft sand for bed, one leg resting carelessly on the other, drinking fresh air with the whole heart, kissing the glorious light with fulness of joy, singing OM, letting the murmuring stream to keep time, Rama is questioned, half in joke, by a visitor—some upstart of civilization—

“Why do you import Asiatic laziness into America? Go out, do some good.”

Rama—O my dear Self! As to doing good, is not that profession already choked, overcrowded? Leave me alone, me and my Rama.

Laziness, did you say? Oriental laziness? Why? What is laziness?

Is it not laziness to keep floundering in the quagmire of conventionality and let oneself flow down the current of custom and fashion and sink like a dead weight in the well of appearances and be caught in the pond of possession and spend the time which should be God's, in making gold and call it ‘doing good?’ Is it not laziness to practically let others live your life and have no freedom in dress, eating, walking, sleeping, laughing and weeping, not to say anything of talking? Is it not laziness to lose your Godhead? What for is this hurry and worry, this break-neck hot haste and feverish rush? To accumulate almighty dollar like others, and what then? To enjoy as others? No. There is no enjoyment in running after enjoyment. O dear dupes of opinions, why postpone your enjoyment? Why don't you sit down here in this natural garden on the banks of this beautiful mountain-stream and enjoy the company of your real blood relations—free air, silvery light, playful water and green earth—relations of which your blood is really formed? Hide-bound in caste are the civilized nations. They separate

themselves from fellow-beings and exile themselves from free open nature and fresh fragrant natural life into close drawing rooms—dens and dungeons. They banish themselves from the wide world, excommunicate themselves from all creation, ostracise themselves from plants and animals. By arrogating to themselves airs of superiority, prestige, respectability, honour, they cut themselves into isolated stagnation. Have mercy, my friends, have mercy on yourselves.

The wealth swept out of possession of the more needy and added to your property by organised craft will enable you simply to have sickening dinners of hotels and taverns and furnish you with pallid countenances and conventional looks, will imprison you in boxes called rooms, choked with the stink of artificiality, will keep you all the time in the restlessness of mind excited by all sorts of unnatural stimulants—physical and mental. Why all such fuss for mere self-delusion? In the name of such supposed pleasures lose not your hold on real joy, no need of beating about the bush. Come, enjoy it now and here. Come, lie with me on the grass.

Don't you waste away your life in soliciting the favour of silver or gold to insure your life. Can your life be insured by becoming rich in mooney and paying in time? Don't you believe it, O deluded Immortal! Why seek excuses for existence in rush and push about dainty trifles?

The world is much with us; late and soon,
 Getting and spending, we lay waste our powers,
 Little we see in Nature that is ours;
 We have given our hearts away, a sordid boon!
 This sea that bears her bosom to the moon;
 The winds that would be howling at all hours
 And are up-gathered now like sleeping flowers;
 For this, for everything, we are out of tune;
 It moves us not—Great God! I'd rather be
 A pagan suckled in a creed outworn,
 So might I, standing on this pleasant lea,
 Have glimpses that would make me less forlorn,
 Have sight of Proteus rising from the sea;
 Or hear old Triton blow his wreathed horn.

—Wardsworth

The so-called advanced nations of Europe and America are only in advanced stages of mortification. Advancement means spiritual or intellectual advancement. True progress must touch the real man and not waste itself on his mere shadow. Progress has nothing to do with material riches or with the multiplying of unnecessary necessities. The ancient Aryans, writing magnificent works, living unsophisticated, free lives and owning nothing in the world, led a mode of life to be repeated by history again with proper modifications. Present civilization is side-tracked from its main end. Man is talked of just as they speak of corn and wheat; prices rising and falling. Rise above it. Nothing can set a price on you.

Beloved devotees of show, to you the Aryan ideal of *Sannyasa*, renunciation, appears as idle dreaming. Be on your guard, please, the time is ripe to shake you and wake you up and make you realize what a terrible nightmare you were under. *The civilized man without renunciation through love is only a more experienced and wiser savage.*

Be not charmed by glamour, artificiality, conventionality, money-madness of the civilized world. These have proved a failure. These were tried in the fire and found wanting like wood, hay or stubble. Half the population is dying of starvation, the other half is buried under conspicuous waste, superfluous furniture, scent, bottles, affectations, galvanized manners all sorts of precious trifles, squalid riches and unhealthy show.

Neither mental nor manual labour is incompatible with health and longevity except that the one is maintained at the expense of the other. But in the present-day world some are living on (rather dying of) manual labour, others are perishing from the luxury of intellectual dissipation (mental strain). This is like dry bread being divided among some members of the family and mere butter (or garnishing) distributed among some others.

The self-condemned slums of the universe are those who possess anything, the real *Shudras* are those who claim anything, the self-impeached prisoners in dingy dungeons are those who own anything, the pitiable atoms

are those who are for accumulation. These suicides, choking and strangling themselves in the dirty dust of riches calling themselves kings and presidents, some drowning themselves in the depth of darkness calling themselves doctors and philosophers. Some befounded in the quagmire of weakness and nervousness calling it strength, some at bottom taking airs of superiority at their very ludicrous condition, self-hypnotised to fish on dry floor, helplessly suffering from the nightmare of possession and property, these self-persecuting strange ascetics need emancipation and waking up. Down with the prerogatives and presumptions of wealth, knowledge, titles and authority. *Equality is the law of happiness.* Savage greed, the animal instinct of clutching, grasping and the worse than animal tendency to possess and accumulate keeps them hurried, worried and flurried. Let the typhoid fever of arrogance and vain ambition be allayed. Let the inexorable Truth be instilled and drilled into every ear: "Just in as much as thou hast possessed anything, thou hast been possessed and obsessed."

Be not oppressed by the pressure of civilization or the ways of the world around you, O aspirer after truth! Be not handicapped by the show and display of the so-called advancing nations. Their 'facts and figures' are mere trickery of the senses, fables and fictions; and their 'hard cash or stern reality' is mere gossamer and will-o'-the-wisp. *In the twentieth century the day is not far off when the progressing nations must change their forms of government or ways of living and fashion them on the principles of freedom and Vedanta.* In renouncing the sense of possession and adopting the spirit of Vedantic Renunciation lies the salvation of nation as well as of individuals. There is no other way.

In all the civilized Western countries, suffering from the fever of thirst to accumulate indigenous forces are strongly at work which soon, very soon, must wake up the self-stifled grubs from the nightmare of possession. The reign of renunciation is to bless the world, the Kingdom of Freedom.

Question—Do you mean to advocate a new faith?

Answer—Rama is no advocate of any idea. Truth advocates itself. Rama simply offers no resistance to the master, just keeps himself transparent, lets the light shine free. Let it shine in any form. Let the body, mind and all be consumed by the flame! There can be nothing more fortunate; message delivered, kill the messenger.

Question—Do you play the role of an apostle or prophet?

Answer—No. That is below my dignity. I am God Itself and so are you. The body is my vehicle.

Question—It (your message) won't succeed. People are not prepared to receive it.

Answer—What is that to me? *I (truth) never march on these catch-penny considerations.* Ages are mine, eternity is mine. If Christ was rejected by his own people, the whole world took him up. If rejected by his own time, the succeeding ages were his.

Question—History does not bear out your thought?

Answer—Your history is incomplete. That chapter a history which this Truth is to write, you have not read yet. History shrivels up before the 'will', even if it be the will of one man. History loses itself on the study of symptoms missing the intrinsic cause.

Question—According to Emerson, true bond of love is feeling alike, and you, a typical non-Conformist, don't seem to agree with anybody, what a loveless life you must be dragging!

Answer—I exult in looking at my paintings (world) from different stand-points. Here I view them as a conservative from behind; there I watch them as a progressive from the front; as Rama (or *Puran*) I examine from the right; as a critic (of the *Thundering Dawn*) I inspect from the left. All these poses and side-views are entirely mine. Then a milk-woman is churning out butter, the string in the right hand is being pulled by herself as well as that in the left hand. All views being mine own, how could I differ from anybody? Thus am I the ocean of Love surging in different waves. I agree to differ from each and all. Come, enjoy with me this *Agreement in difference*.

Question—Is it not mysticism? How can one individual be identified with another individual who lives in complete separation from him?

Answer—Well, let it be so. Rama also wonders that to all appearance we cannot be one, and yet we are one.

Same philosophy may not be capable of proving it, senses may be helpless in showing it; *yet it is so. When reality is realized, appearances vanish. Love demonstrates it. "That Thou Art." God Itself thou art.*

Question—Why do you say God Itself?

Answer—Some worship God as Father in Heaven and address It as He. Some worship God as Mother Divine and ought to address It as She. Others worship God as Beloved Sweet-heart (like Persian poets), so before using any personal pronoun for God we ought to determine whether God is Miss, Mrs., or Mister.

Question—Then what is God?

Answer—Neither Miss, nor Mrs., nor Mister, but *Mystery.*

Oml

Oml

Oml

II

PROPERTY

Most of the following was originally written in reply to a question asked on the road just before the parting of ways.

Was it you, Blessed one, who once asked Rama's views about Property rights? Or if you excuse Rama for the correction, "Property wrongs"? Well, whoever it may have been that put the question, in Rama's eyes it was your own noble self, whether in this body or some other.

What is *Property*?

That which is *proper* to one or *right* for a being (or thing).

Inherent lightness, combustibility, etc., are the properties of Hydrogen but the glass which holds the gas can never be its property. So, manhood, nay, Godhead is your property, but the house in which you live or jewellery can never be your property. People are willing to lose their birthright, their natural property—Godhead, but how persistently they make fun of themselves by tenaciously clinging to house, gold and the like regarding these their property! What a huge joke!

All divisions and distinctions on the riches and possessions are quite as unnatural as mankind's classification by shoes.

Rama proclaims that the only veil or hindrance to the Realization of Self is the usual sense of property, the rights of bundles and baggage. The very moment we want to possess a thing, possessed we are by the demon of Self-delusion. Renunciation or you may call it *All-Possession*, by identification with Truth is Vedanta pure and simple. *Perfect democracy, equality, throwing off the load of external authority, casting aside the vain accumulative spirit, throwing overboard all prerogatives, spurning the airs of superiority and shaking off the embarrassments of inferiority, is Vedanta on*

the material plane. And Vedanta carries that spirit on the mental and spiritual planes as well. Giving up the exclusive claim to anything and everything including the body, intellect, writings, sayings, house, family, reputation, prestige is Vedanta. In other words, destroying all hedges and limitations, fencing not yourself in by fencing others out, but as God regaining supreme dominion over every power, atom, star and tree in the world is Vedanta. Many organized attempts are being made (often unconsciously) to pave the way for the Realization of Vedanta by the world at large. The flag of *Sannyasa* must eventually wave all over the world.

Some Vedantins are already living a life of perfect Love-Government and in some quarters the flame has been kept alive from prehistoric times.

Just think of a sage sitting on the bank of the Ganga while cows, dogs, fishes and birds, emboldened by his love, fearlessly approach and share with him the loaf of bread from his hands. Let Rama cite an extreme case.

Rama knows of a swami whose body was suffering from a severe wound. Worms were eating up the skin, no ointment to kill the worms would he use, or when the satiated worms fell down from the pus of the sore he would pick them up and laughingly, smilingly help them on to the sore part. This little body belongs to every insect in the world and the wide world belongs to me. The universe is my body. Air and earth are my dress and shoes.

Swami means a continuous giver. Keep to Truth and let everything else go. A *Sannyasin*: the only alms taken by him are given away to the more needy, when he has nothing more to give, very cheerfully does he give away his body to flies, worms and reptiles and as the self of all, he enjoys in the capacity of receiver as well. He enjoys as flies and worms while partaking of the feast of flesh; he enjoys as air and heat while drying up the bones.

Ordinary Charity — The sense of possession has taken such a turn, and things have come to such a pass that to give back a nominal moiety of the wealth which has been accumulated by degrading, impoverishing and hard pressing

one portion of society, is called noble charity, as if to pour a little water into the mouth of a dying victim to prolong his tortures were the highest virtue. To charge no *vyaḥ* (which originally means in Sanskrit fraud, craft, and now-a-days designates interest) is considered great favour, because *vyaḥ* is the order of the day.

This describes the charity of Europe and America. Indian charity, however, does not trouble itself so much about the starving or labouring classes (*śūdras*), but it takes the charitable donors straight to heaven by feeding the over-satiated idlers, in the storehouses of gods, the high representatives of religion petrified.

Rama shall make simplicity fashionable. What makes you more attractive? Is it the clothes that conceal you or the grace that reveals you? No need of borrowing beauty from clothes or anything. Wear natural smiles, health and cheerfulness.

Let anybody come and steal. Let the poor government make a fool of itself by becoming possessed of possessions. What is that to you? You give not your portion up. Truth, truth is your self. Certainly not for the 'salt sea spray' (of material riches) but for Truth you stand up. Shall we require any university degrees? Nonsense. The final degree must be self-conferred.

It is true that a dream-built sword is necessary to vanquish a dream-tiger. But from the stand-point of wakeful consciousness both the sword and the tiger of dreamland do not count anything. Just so with the empirical sciences and arts : however indispensable they may be as worldly knowledge, they carry no value in divine wakefulness. One of the great stumbling blocks in the way of Self-Realization is the deference and abnormal respect for intellectual capital—university degrees, certificates, titles, honours and other mental possessions. To a man of Realization the world is simply the creation of the hypnotism of people who in this self-created bedlam keep each other in countenance by mutual suggestions. All the objects in the world are simply like the lakes created by a hypnotized man on dry floor, and being of such nature,

the knowledge of those objects also, on which the doctors and professors pride and take airs of superiority, is nothing more than hypnotism. The world is but etherial and so is the knowledge of these people. To a man of Realization who has risen to the fountain-head of all worldly phenomena, neither the great spheres, the rivers, the mountains, the suns and stars appear as surprising, nor the knowledge of such phenomena as possessed by astronomers, mathematicians, botanists, geologists and zoologists appears to be of any intrinsic value beyond mere play, amusement and fun. The people who possess worldly objects (capitalists) and those who possess the knowledge of objects (scientists) stand on the same level with those objects, that is to say, are phenomenal. The frowns and favours, criticisms and suggestions of the doctors, philosophers, and professors, fall flat upon a man of God-Realization, have no meaning to him. Usually universities, shows and fairs are nothing short of different means to prolong the hypnotic state. As a rule churches, temples, gatherings and meetings are all different methods of prolonging the hypnotic world-sleep. The *Jirni makta* feels no surprise or wonder if the Sun were to cool down to the freezing point or if the Moon were to rise in temperature to the highest degree, nay, even if the flame of fire were to burn below the fuel instead of above it or all space were rolled away like a scroll.

31 There was a time when the *Brabmavar* (priest-craft) ruled the world; there was an age when the *Kshattriyas* (chivalry) reigned; these are now the days when the *Vaishyas* (capitalists) govern; and next is coming the era of the supremacy of labour in *Shudras*, but *Shudras* blessed with the spirit of *Sannyasa*.

In Europe and America, the working class (the *Shudra* caste) is not stereotyped and rigidified by rules of heredity and religious injunctions and yet matters are very unsatisfactory. In India the evil and injustice is doubly multiplied by the caste-system coming to aid the self-delusion of all the parties. This prevents strikes but makes the whole nation more helpless and more timid than innocent sheep.

Up to this time Vedanta has been the exclusive property of a few only. It has lived on the intellectual plane mostly. This child, conceived so long ago, remained in the womb of the earth (the Himalaya), but it comes down at last to the plains as the holy Ganga, washing alike the *Brahmana* and the *Shudra*, purifying man as well as god, sweeping away all unnatural differences. Organic man should be one which is seldom felt. Just as regular meals you need to take consciously but the assimilation or distribution of the food material into different parts and organs of the body takes care of itself unconsciously to you, while you concentrate in unity and integration (love and divinity) the differentiation and appropriate variation will take care of itself.

O princes, priests, *shudras* and ruling classes of India! Can you conceive the state of affairs a few years hence? Call it odd and curious, yet Rama sees before him a world of *Swamins*, gods walking on the face of the earth, clay-classifications of man swept away; the distinctions in India, China, America, England, etc., dissolved; new crystals springing up to be dissolved again in their turn.

O dreaming darlings! Cast away the scales from your eyes and see the highest *Sannyasins* joining hands with the lowest *shudras*; lol there is the begging bowl converted into a spade or hoe. *Sannyasins* shorn of their laziness, *shudra*-labour exalted to the dignity of *sannyasa*, the spirit of renunciation actuating all, shameless boldness of a harlot and the purity of Rama combined, the tenderness of a lamb wedded to the resolute intrepidity of a lion, the extremes meet and the intermediate unnatural distinctions dissolved, the world becomes one family. See all this, look there and see!

Shall we require sword or fire? No. Any police? No. Is it Utopia? No, flimsy phantom this. Is it Communism or Socialism? May be. But for India it is native growth, the most natural application of Vedanta. O Indians, if you know yourselves and adopt this renunciation, where will the disease be? When the mental malady is gone, material disease is bound to flee. No need of

underhand work, no need of policy-playing, no need of suspicion and fear. Let that be followed by the timid *deicides*.

"I am Emperor Rama, whose throne is your own hearts. When I preached in the Vedas, when I taught at Kurukshetra, Jerusalem, Mecca, I was misunderstood. I raise my voice again. My voice is your voice. *Tat tvam asi*. Thou art all thou seest."

Some of you are scowling. Some of you, Rama sees, have turned up your noses at an angle of thirty degrees. Some of you have thrown off the paper in disgust. Do what you please but the dispensation must work. No power can prevent it, no kings, devils or gods can withstand it. Inevitable is Truth's order. Faint not. Rama's head is your head; cut it if you please, but a thousand others will grow in its place.

Shams Tabrez sings the same melody. Did the sweet Bullah Shah and Gopal Singh of the Punjab chant the same song! Did Jesus babble the same Truth! Did Mohammad see the same crescent moon! That is nothing to me. Rama's *Id* comes when he sees her. Old truth is ever new. Your *Id* comes when you realize for yourself. All the prophets and saints, the heroes of your self-ignorance, are merged in you the moment you wake up to your real Self, God-Truth.

Om!

Om!

Om!

III REFORMER

Higher and still higher
From the earth thou springest
Like a cloud of fire;
The deep blue thou wingest
And singing still dost scar,
And soaring ever singest.

—Shelley.

THE HOLY SHADOW *from French by Ruth Craft*

Long, long ago there lived a saint so good that the astonished angels came down from the heaven to see how a mortal could be so godly. He simply went about his daily life diffusing virtue, as the star diffuses light and the flower perfume, without even being aware of it.

Two words summed up his day—he gave, he forgave. Yet these words never fell from his lips. They were expressed in his ready smile, his kindness, forbearance and charity.

The angels said to God: "O Lord, grant him the gift of miracles."

God replied: "I consent; ask what he wishes."

So they said to the saint: "Should you like the touch of your hands to heal the sick?"

"No", answered the saint, "I would rather God should do that."

"Should you like to convert guilty souls and bring back wandering hearts to the right path?"

"No: that is the mission of angels. I pray, I do not convert."

"Should you like to become a model of patience attracting men by the lustre of your virtues, and thus glorifying God?"

"No," replied the saint, "if men should be attracted to me, they would become estranged from God. The Lord has other means of glorifying Himself."

"What do you desire then?" cried the angels.

"What can I wish for?" asked the saint smiling.

"That God gives me His grace; with that should I not have everything?"

But the angels wished : "You must ask for a miracle, or one will be forced upon you."

"Very well," said the saint, "that I may do a great deal of good, without ever knowing it."

The angels were greatly perplexed. They took counsel together and resolved upon the following plan : every time the saint's shadow should fall behind him or at either side, so that he could not see it, it should have the power to cure disease, soothe pain and comfort sorrow.

And so it came to pass : when the saint walked along, his shadow, thrown on the ground on either side or behind him, made arid paths green, caused withered plants to bloom, gave clear water to dried up brooks, fresh colour to pale little children and joy to unhappy mothers.

But the saint simply went about his daily life diffusing virtue as the star diffuses light and the flower perfume, without even being aware of it.

And the people respecting his humility, followed him silently, never speaking to him about his miracles. Little by little, they came even to forget his name, and called him only "The Holy Shadow."

ब्रह्मसत्यं जगन्मिथ्या जीवो ब्रह्मैव नापरः ।

Sense in English

Let Truth gain such immense proportions for you that before its magnitude all appearances and the vanity-show of purses and persons may volatilize into evanescence. And when your identification with Truth is true and real, the shafts of malice shall not penetrate you, the rhinoceros shall find no point wherein to drive his horn, the tiger shall find no room to fix his claws, the sword shall find no place to thrust itself, cannon-balls raining on your body shall not touch you.

Your league should be with Truth alone. Even if

you are obliged to stand alone, live with Truth, die with Truth. If on the ethereal heights of Truth-life thou art left alone, the Sun of righteousness should be companion enough for you. Comrades will begin to pour in by taking the living suggestions from you. The organisation thus formed will be natural. *Don't run after organising by compromising.* 'I do not want to make any converts and gather any followers. I simply like the Truth.' Truth requires no defence or defenders. Does the sun-light require any apostles and messengers? 'I don't spread the Truth, the Truth speeds me and spreads itself.'

Say the evolutionists on adaptation. "The world is not on the whole a hard world to live in, if one has the knack of making the proper concessions. Hosts of animals, plants and men have acquired this knack and they and their descendants are able to hold their own in the pressure of what is called the 'Struggle for Existence.' Yes, one who possesses the art of living is a *Rishi*, all the world must harmonize with him because he harmonizes with all the world. How could obstacles present before a person in accord with the All through renunciation of the desiring little self? But the people are very apt to misapply this principle of science—"The child of altruism alone survives."

What is altruism?

Does it mean continuous looking out? What the people are expecting, what they would like, desire, and approve of. Does the 'knack of making concession' imply conformity to the opinions of the people? Or is it fever of 'doing' that constitutes the service of humanity?

No. *Truthful Individualism* is the only true altruism. He who simply keeps himself well attuned to cheerfulness and love and gives out plainly the Truth as revealed to him without distorting it in the name of concession or conformity, such alone will survive in the long run.

When an apparently new and startling idea is struggling out in your breast, rest assured that thousands around you must also have, at least felt the same way if not definitely conceived the same thought; just as while one melon is

ripening in a field thousand others must also be growing under the influence of the same season. When one leaf, petal or stamen begins to form on a tree or one plant begins to push its way above the ground in spring, there are hundreds of thousands all around just ready to form. A new spiritual, moral or intellectual birth is ever sacred—as sacred as a child within the mother's womb—it is a kind of blasphemy against the Holy Ghost to conceal it.

In being true to your Self you will be astonished to find yourself true to All. Concession, Renunciation, Conformity in favour of Truth and Truth alone is sinless. Respect for persons, appearances, titles, riches, learning, and forms is idolatry. Worldly wisdom is only an excuse of ignorance.

With joy the stars perform their shining,
And the Sea its long Moon silvered roll;
For self-poised they live, not pined with nothing.
All the fever of some disfiguring soul
Bounded by themselves and unregarding,
In what state God's other works may be,
In their own tasks all their powers pouring,
These attain the mighty life you see.
"Resolve to be thyself; and know that he
Who finds himself loses his misery".

'Be it life or death I care only for reality.' Be it sin or sorrow, I'll be true to the inner genius.'

'O Truth, I love Thee. O Love, I am True to Thee.'

A great malevolent force is the anxiety on the part of workers to accomplish something, to achieve ostensible results, that the matters may record the largest possible number of converts and followers. The anxiety for facts and figures works all sorts of mischief. There may be venom enough in a dead body to infect a nation, does it prove the greatness of the carcass? Oftentimes to that amounts the contagious spread of some creeds.

People are too eager to see the trees planted by them fructify and to eat the fruits thereof. This is plain lack of faith and selfishness. Jesus, Noah and some others made their bodies the humble manure of trees which bore fruit many generations after them.

Some speakers are ambitious only to gather like comets a conspicuous tail of trailing show behind them where the huge nebulous appendix, despite its length and breadth, has practically no weight at all.

The fireworks-illumination attracts crowds, but directly after the show is over, no trace is left behind. And who could ever improve in the firework's light! the restless jumping Jack? It is the continuous steady light—let it be even the humble candle's light—that truly serves and blesses.

Throw not your centre of gravity outside yourself. Pure love and self-sacrifice is the requirement of character, good to others is only contingent.

As journeys the Earth, her eye on the Sun
 through the heavenly spaces,
 And radiant in azure, or Sunless, swallowed
 in tempests,
 Faltering not, alters not, journeying equal sunlit
 or storm-girt,
 So, Thou, son of earth, who hast force, goal,
 and ume, go still onwards.

There is a tendency in India to reject a worker's service in this line because of his fault in that line, for instance to reject the teachings of a preacher because his personal habits of living are not acceptable. Thus cooperation has become next to impossible in the country. This tendency amounts to rejecting the cow's milk because the cow is not fit for riding purposes or not riding a mare because she yields no milk.

The clear observation of naturalists shows that the race is not to the swift nor the battle to the strong, but to them who can keep together. Prior to competition is combination. How is combination to be secured among mankind? Any combination for combination's sake is doomed to fail. Natural organisms like our body are unconscious. All science is the outcome of mutual help, cooperation, unity and common work, but no two scientists need live together. In faithfulness to the same Truth consists the organization of scientists. Children have a common practical religion of love, play and

innocence all over the world. This unity comes about by natural faithfulness of each child to his dear sweet Self. The desire to be well thought of by one's fellows often enough ruins the veracity of character. This is the foundation of hypocritical society. The additional pressure that is brought to bear upon one by his desiring to please others who may have abnormal or perverted tastes, leads him into many things he would otherwise desire not to do. Drinking habits are usually induced by sympathy and regard for drinking friends.

Truth is the good. Following truth is the only doing good. Truth makes you strong. Truth makes you free. Independence of outer authority and law is secured by being a law to oneself. This is honour. Might does not make right, but that which is right will justify itself in persistence, and persistence is strength or might. That which is weak dies. *We only know God's purpose by what He permits.* In the book of Nature, God with His own fingers writes so clearly and unmistakably : *there is no sin but weakness and it is born of ignorance.*

That which persists and grows must be in line with God's purpose. A law is only an observed generalization of what is. The Gospel of Nature gives us the following law : "Whatever is right shall justify itself sooner or later by becoming might." Truth is tough. It will not break like a bubble at a touch! Nay, you may kick it about all day like a football and it will be round and sound in the evening. God is governing the world and mighty, nay, almighty Truth alone conquers. Be not astonished at or afraid of the Truth and speak from the depth of your heart "*I am God.*"

That party alone which demonstrates more of Truth, works more in harmony with the Power Infinite, and reveals more of the Almighty, shall have success and superiority. Truth consciousness brings strength and victory, skin-consciousness (*deha-abhiman*), even if it be *brahmana*-consciousness *Sannyasin*-consciousness makes a cobbler (*chamar*) of you. It is this leather dealing *chandal*-hood against which the sane *Shruti* warns you again and again.

A truthful, self-denying person can bring the noble spirit of *Sannyasa* to bear upon the leather dealer's trade. That trade, profession or business in itself cannot make a *shudra* of you. The roots of the tree of Nationality are women, children and *shudras*, the proper education and care of all of whom is sadly neglected in India. The so-called higher classes, *par excellence*, are only the fruit of the tree.

Let us not waste all our time in trying to keep the fruit on the tree. Attend to the root, feed it and water it properly.

Dear reformers! By catering to the tastes of the rich, your personality might perhaps be exalted for the time, but Truth will advance through the poorer classes, children and women, and through them alone. So says history. There is a tendency on the part of teachers to compliment themselves when officials attend their speeches. Well, it is true that the government employees are in these days more intelligent than the rest, and can be of some service, but the uplifting of the nation is not to be expected through them. People who have sold their liberty for a pittance (call it a large salary), whose vitality is sapped by the now necessary evil of routine work and whose energy is sucked by overwork, these honourable stone-*Thakur jais*—from their pedestal of worshipful confinement and high helplessness—let them enjoy the well-earned siren-songs of flattery, soothing lullabies and homage of their attendants; but real revival will begin with the humble root and root alone.

The chief cause of the failure of ever so many movements in India, has been that the workers spent away their energies in watering the fruits and leaves (nobility and gentry). The poor *shudras* need light and life. The people will upbraid you for attending to the poor 'nothings' as the 'lower' classes are considered. But remember, even a nothing (cipher) can multiply the value ten times, being placed on the right side of the significant figure 1. Let your '1' be identified with figures or ciphers in the right way. *Tat tvam asi*. That thou art.

Some say women, children and *shudras* are not

adhi-karins (worthy of *Brahman-vidya*). It is just that view which has kept Vedanta a great but doubtful formula—a mere formula and no reality.

If every child is worthy of the Sun's light and air, why not of spiritual light and air? Why shut out *Brahman-vidya* from any one? Down with the closed rooms and underground cells of ignorance and weakness. Let Divine light and air bless all.

Spiritual pauperism is produced by giving people moral commandments. Hysteric moralists defeat their own end by forcing forms of virtue instead of enlightening themselves and others as to the knowledge of Reality. Every one is true to his lights. No one will step into a well when he sees it before him. All our 'Do's' and 'Don'ts' appeal only to the animality in man. When we tell even a boy or girl 'Thou shalt do this or that,' the rational in him or her resents and rebels because of being ignored and slighted. Our imperative commandments are like trying to drive away the horse (the animality) from its rider (rationality). We teach children the spirit of rebellion in trying to rule them or exercise on them any authority other than their own reason. Where forced rule does not create rebellion it creates decay and death. According to a law of psychology the more indirect a hint in the normal state of man, the stronger is its effect. In our forced moral teachings an ordinary person naturally takes a suggestion to the contrary. Desire of anything is increased by prohibition or condemnation.

The custom is that people cannot spare even God and want him to wait upon their precious little self, serving them with daily or monthly bread. A customer of mine, a peasant came once to a trader in religion, asking the trader to be kind to try to teach him some 'divine' formula by repeating which he might win the worldly end, heaven, to his heart. The trader told him bluntly, but with good will, that such a quest could not be its business—"Let not the heart be a cessary crime that while repeating the formula it is a perpetual witness of crime." The peasant then went away to the lady next day and said to her, "Let not the heart

of a monkey could never occur to me, had you not warned me against it. But now the monkey-thought clings to me with monkey-grasp, I cannot shake it off." Thus imputay and other sins would long have left the world, had not our blessed teachers kept them up by continual dwelling on them in condemning them. Adam, poor Adam, in the magnificent grand garden of Eden would never have thought of eating the fruit of a particular tree in a neglected quarter, had not the Biblical God distinguished it as "forbidden."

In the name of reform we carry out dictatory directions to the extreme. A child being once asked his name replied: "Mamma always calls me Don't! That must be my name." So people have lost their Real Self under the weight of rules and orders, and they fancy themselves to be mereest name and form.

The Practical Vedanta needs to be commenced in India not through books so much as through health. Vedanta is health physical, mental and spiritual. Not only colds, coughs, fevers, diabetes and the like, but jealousy, laziness, distemper, unclear thoughts, weakness and other forms of impurity are immediately washed away by restoring health of the stomach.

True liberty is the accurate appreciation of necessity. I am that necessity and being that necessity am free. Real health is in knowing Me. Unless you have me, your so-called health is only a fair covering of foul disease. The words health, whole, holy belong to the same stock. The feeling of unity is health. Live in that unity and be not overwhelmed by the importance of anything in the world. Say what you have to say, not what you ought. The problems of life cannot remain unsolved, for life is the solution of problems. Let the health express itself free, harbour no motives. The improper property to be immediately renounced are one's objects. Look straight: which means dare to look at anybody and everybody just as boldly as you look at trees and rivers fearlessly, with no apprehension; as a child, projecting no personality in them; seeing your own Self and no stranger in them.

Children who play life discern its true laws and relations, more clearly than men who think they are wiser by experience, that is, by failure. Even nettle (*Bicchū ghas*) will not hurt you if you grasp it unhesitatingly, but will set your skin in burning irritation if merely touched. There are some good workers whose private conversation is mostly full of (cautious apprehension of) 'Spies' and (wise fear of) 'Detectives.' These worthy reformers, Rama dare say, are thieves themselves. Dear detectives, sweet spies, you are entirely welcome, we need you. We shall pay you infinitely more than your previous salary (if any). Please do detect *me*. "Pray, do spy into my secrets, and I will be pleased to give you all I have, all your desires will I wonderfully fulfil, all your wants will be removed, no more will you suffer pain, poverty will be swept away, all the kingdoms you will find at your feet. Bless your secret-seeking heart! Come."

Work every healthy person must be doing by the very demands of health. The child has no motives, yet it is one of most active beings on the earth. *Vedānta requires of you to hit hard, play your part manfully, but hang not your joy on the event, let every stroke be propelled and impelled by joy, not always be aiming vainly at joy.*

Ye who stand alone in Truth, be not afraid that the vast majority is against you. No. This seeming vast majority of conservative ignorance is like the armies of morning dewdrops swarming on the fresh leaves and green blades of grass. This melting majority is glistening simply to bid you welcome, O Sun. Identify yourself with Truth, what matters it, if a handful of seething millions opposes you, the majority is still on your side. The rocks, trees, rivers, breeze, the Sun and stars are with you. Time is with you. The day is yours, centuries are yours. Eternity is yours. All embracing nature is with you. You surround the opponents and are not surrounded by them. You surround chance and take it captive.

Let God work through you and there will be no more duty—let God shine forth. Let God show Himself. Live

God, eat God, drink God, breathe God. Realize the Truth and the other things will take care of themselves. Live ye the kingdom of heaven which is in you, which is you, all the things are added unto you.

Om!

Om!

Om!

IV

STORIES

1. LORO BYRON

He let the spirit of freedom work through him. When he was a student at the university, the class to which he belonged in an examination was asked to write an essay on the miraculous changing of water into wine by Christ at the wedding feast. Oh! how some of those candidates laboured! During the time allotted, some of them wrote long, long stories of how the guests were dressed, how the feast was spread, how Jesus looked, and went on and on to elaborate upon the subject. During all this time, Byron sat in his seat looking at the ceiling, watching the faces of the other students and well-nigh whistling. When the time was up, the professor came around to collect their composition books and as he came to Byron he said in joke, "You must be tired, you have been writing so hard," and expected to be handed a blank book, but Byron said, "Wait a minute," and forthwith he scrawled out a line and handed the book to the teacher. Now after three weeks or so had passed, the result was announced, and some essays received honourable mention, but how surprised were all to know that Byron had won the first prize. To convince the students of the high merit of Byron's essay the teacher read it in the class, and this line made the whole essay: "*The water saw its Lord and blushed.*" He forced nothing. This little line was spontaneous and like all

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And work through you and there will be no more time forth. Let God show Himself. Live

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work, done naturally, was perfect, free, graceful, poetic—the work of the Self.

The eye, it cannot choose but see,
We cannot bid the ear be still,
Our bodies feel where'th they be,
Against us with out will,
Think you 'bout all the e-phy sum
Of things I e-er speak of,
That nothing at itself will come
But we must still be seeking?

—*Wardsworth*

2. MASTER MUSICIAN

There was a beautiful organ in a church, in fact, the organ was so fine that the custodian would not allow an amateur to touch it. One day while they were having a service in the church, a stranger, dressed poorly, came in and wanted to play upon the organ, but he was not allowed near it. He was unknown to the minister and since this was such a choice thing, of course, they would not let him play upon it. After the service was over and the musician had left the organ, this man stealthily crept up to the organ. The minute he laid his hands upon it, the organ recognised its master and such music as it poured forth, though the congregation were on their feet and ready to go, still when these peals of grandeur came forth, they were spell-bound, enraptured and could not leave the church. This wielder of wonderful harmony was the master musician, the inventor of the organ himself.

We do not give the Self, God, Love, a chance to do for us, we must care for this body, we must care for this mind, and it is plain to be seen that in that case only common-place notes come forth of us. Let the Master play upon the organ and the minute Love's hands touch the
 will pour forth—music that you never
 —wonderful light and harmony will
 , divine melodies will begin to burst out,
 bodies will emanate.

God of the granite and the rose,
 Soul of the sparrow and the bee,
 The mighty tide of being flows
 Through all its channels, Love, Thee.
 It springs to life in grass, flowers,
 Through every thread of being runs
 Till from creation's radiant towers
 In glory flames, in stars and suns,
 God of the granite and the rose,
 Soul of the sparrow and bee,
 The mighty tide of being flows
 Through all its channels back to Thee.
 Thus round and round the current runs
 A mighty sea without a shore
 Till man with angles, stars, and suns
 Unite in love for ever more.

—*LESLIE DOBBS*

3. DODGING DEATH

Once there was a man so clever as to reproduce himself to such a perfection that you could not tell the reproduction from the original. He knew that the angel of death was coming for him and as he did not know just what to do to avoid the angel, he finally settled upon what might be termed an able device. He reproduced himself a dozen times. Now when the angel of death came, he could not know which was the real person and, therefore, did not take any. The angel returned to God and asked Him what to do and after a consultation returned to the earth to try again to take this man and remarked, "Dear, you are wonderfully clever; why, that is just the way you have made these figures, but there is one thing wherein you have erred, there is just one fault." The original man immediately jumped up and asked suddenly, "In what, in what have I erred?" And the angel said, "In just this," singling out the clever man from the mute statues. *The only wrong it is to be, "Am I right?"* Dear one, what else could you be? The little imp of doer-self is claimed by death.

4. THIS IS MY CARROT

In famine days a poor woman died. The Judge of Death in his post-mortem investigation into her case, while assorting her good and bad deeds, could discover no act of charity except that she had once given a carrot (or radish, Rama is not sure) to a starving beggar. By order of the Judge the carrot was reproduced. This carrot was to take her to heaven. She caught hold of the carrot and it began to rise lifting her with it.

There appeared the old beggar on the scene. He clutched at the hem of her tattered garment, began to be elevated along with her; a third candidate for mercy began similarly to be uplifted being suspended from the foot of the beggar; nay, a long series of persons one below the other began to be drawn up by that single carrot-elevator. And strange to say the woman felt no weight of all these souls hanging from her! (Do not such things often happen even in dreams?)

These saved persons rose up higher and still higher till they reached the gate of Heaven. Here the woman looked below, and don't know what moved her, she said to the train of souls behind her—

"Off, you fellows! This is my carrot!"

And unconsciously waved her hand to keep them away. The carrot was lost and down fell the poor woman with the entire train.

The facts are plainly stated, you may moralize yourself.



5. EQUALITY

The mountain and the squirrel
 Had a quarrel,
 And the former called the latter 'Little Brig.'
 Bun replied,
 "You are doubtless very big
 But all sorts of things and weather

Must be taken in together,
 To make up a year
 And a sphere.
 And I think it no disgrace
 To occupy my place.
 If I'm not as large as you,
 You are not so small as I.
 And not half so sly,
 I'll not deny you make
 A very pretty squirrel track.
 Talents differ; all's well and wisely put
 If I cannot carry forests on my back,
 Neither can you crack a nut."



6. WORK AS A PLAYER

Question—"You say, Swamiji, that our Self is all knowledge; so pray tell me some method of Vedantic clairvoyance by which I may win the highest prize in the ensuing Law examination without reading the books."

Answer—A prince in his childhood was playing hide and seek with the children of noblemen. He had much ado to search out the boys. A bystander remarked, "What is the use of making so much fuss to discover the play-fellows who can be collected immediately if you exercise princely authority to call them out?" The prince replied, "In that case the play would lose its relish, there would remain no interest in the game." Just so, in reality, you are the supreme ruler and all-knowing Omniscient Divinity, but as you have in fun opened the quest of your own subjects (all sorts of study and other pursuits in the great hide and seek labyrinth of the world), it would not be fair play to exercise that authority which checkmates the whole game. On the plane where the past, present and future and all the thousands of suns and stars become your own Self, nay, all objects are mere ripples and eddies in the ocean of your knowledge, how could you care for the Law examinations and worldly success? If you want to possess Divine clairvoyance, you have to give up or rise above the very plane of senses from which and for which you seek clairvoyance.

A net was spread to catch the fish. The fish on falling in the net carried it off by their stupendous weight. Vedantic new clairvoyance is that 'queer fish' which carries away the net of desires entirely. Again the ordinary method of acquiring knowledge is itself a Vedantic process of clairvoyance inasmuch as it entails an unconscious escape during study from the sense of ego and duality.

It is said of Imam Ghizali, a Mohammanadan saint, that in his student life, one night, after his usual strenuous work, he fell asleep in the study. In a vision appeared to him Khwaja Khizar, the God of Learning, offering to convey all the knowledge of the world to him by the simple act of breathing into his ears and mouth. Imam Ghizali's sound sense of self-respect refused, and he asked instead the boon of being provided with oil for his midnight reading. He preferred the longer road to the short cut, not caring to steal into the backdoor of heaven.

Do not counsel God how to behave; do not dictate your will to Him, just resign yourself unto Him, abandon the little self, renounce sputious desires and thus will you make your body and mind full of light. All true knowledge and education worth the name comes from within and not from books or extraneous minds. Men of genius, the original workers in the field of investigation, made their discoveries and investigations, only when they were merged in Thought Absolute, far, far above yearning or hurrying of any sort, making their mentality and personality free of any tendency to selfishness. They made themselves transparent, the light of knowledge shone through them, they shed light on books, illumined libraries. This is work. By work Rama never means plodding drudgery. Work in Vedanta always means harmonious vibrations with the Real Self and attunement with the universe. This unselfish union with the one Reality, which is the only real work, is oftentimes labelled and branded as no work or idleness. Even a most laborious undertaking, pursued in the spirit of Vedanta, is found to be all pleasure and play, no drudgery or burden. "Having nothing to do, be *always doing*" sums up Vedantic teaching. O *happy*

worker, success must seek you, when you cease to seek success.

7. TO VAYU (BREEZE).

Naught stirrest around,
Yet hark to that sound,
'Swoo-oo' and Ai-yul
Oh, bodiless Vayul
Pause and come hither
And whisper us whither
Thou speedest along?
Invisible wending,
The heather tops bending,
Before us thou sweepest,
Behind us thou creepest,
By our ears rushing,
O'er our cheeks brushing,
Gliding by gholefully,
Murmuring dolefully,
Dirges of song.
With Swoo-oo and Ai-yul
Oh! Bodiless Vayul
Pause and come hither
And whisper us whither
Thou speedest along?

Om!

Om!

Om!

V

LOVE

I am the origin and end
Of all this changeeful universe,
There is, oh mankind, naught beyond;
For all is strung on Me alone
As are the beads upon the thread.
I am the freshness of the waters,
The splendour of the Sun and the Moon,
The essence of the Holy thought,
The sound of sounds, the man in men,
I am the life of life, oh man!

All true devotion's centred power,
 All being's seed am I, the strength,
 The wisdom of the strong and wise,
 Lo, those who worship Me in truth,
 Fulfilling in their acts my laws;
 Regarding me their aim and end,
 Their hearts oh man, dwell then in love,
 And I to them will always be a guide
 From out the surging flood of wrong and
 migratory life.

At whose behest doth' work the intellect?
 At whose command does life subsist?
 By whom enlightened grasps the mind?
 And what enlightens ears and eyes?
 The Ear of ear, the Mind of mind,
 The Speech of speech, the Life of life,
 The Eye of eye, the Self of self,
 That eats up Pain and Death as rice.

ALL IS LOVE

To know is to love Truth.

What is Truth? *Tatvam asi* or Love itself.

Step by step this Love manifested itself through different stages as the force of affinity, cohesion, gravitation, greed, desire, ambition, aspiration. In different modes and degrees of vibrations this Love appeared being known as magnetism, electricity, light, heat, sound, etc., the most accurate conception of the material atoms being as "Centres of forces." Matter itself in the ultimate analysis, resolves itself into concentrated Love. All law being nothing more than the discovery of unity in diversity, harmony in heterogeneity, unison in variety, is itself a phase of Love. In your inquisitive detectives, insidious spies, suspected friends, menacing foes, betraying comrades, there is no other Power at work but Love. No other government rules world than Love. Carlyle said, "Hatred is inverted love." Fear is only congested love. Else how could love conquer fear? A man with a purse of a thousand pounds in the woods is full of fear only because of the loved old. A free man greets all he meets. A free person

enjoys the uniform circulation of love. Love being the only force there in reality, the realization of identity with Love is salvation and redemption and the conscious or unconscious struggle to achieve that absolute Love-consciousness is life, to be willing to follow the line of quickest approach to that goal is wisdom, and to that end to rightly adjust the different love-forces is virtue.

There is no such thing as betrayal of love nor is anybody a traitor. No character is unfaithful. No right have we to limit our ideas as to the possibilities of man on the ground of his being a Jew, Mohammadan, *Shudra* or *Brahmana*. Even the sworn slaves of dogmas are bound to be redeemed. God, Truth, must pull you out from the clasp of conventionality and conservatism, even as Krishna drew out the *Gopikas* from the homes of their so-called husbands.

Man's real Self is nothing but this transcendental Love. You are love. Oh, you are the universal Self. You are the Roseate Dandy that flushes in the blooming cheeks of Laili on the one side and appears at the bleeding heart of Majnun on the other. To realize and feel this truth in practical life is purity. But he who begins to seek things and hankers after them as not one with him rends his god-self atwain and is thereby impure. Shunning and curling up is not purity; resisting and avoiding beauty is not chastity. True purity is that where all beauty is absorbed in me and I feel and enjoy my spiritual oneness with all to such an extent that to talk or think of meeting any object, sounds like a painful hunt of separation.

Speak to him, then, for He hears and Spirit to
spirit can meet;
 Closer is He than breathing and nearer than
hand or feet.
 The Sun, the Moon, the stars, the hills, and the
plants,
 Are not these, O Soul, the visions of him who reigns?"

—Tennyson

Thy voice is on the rolling air,
 I hear Thee where the waters run,
 Thou standest in the rising Sun
 And in the setting, Thou art fair,

Far off Thou art and ever nigh
 I hear Thee still and I rejoice,
 I prosper circled with Thy voice
 I shall not lose Thee, though I die.

All that is, is good—God is that which is fit, appropriate, apt. Now the world's movement is nothing else but continuous adaptation. So the world is nothing but a flow of good. Wherever people's adaptation to the past (conservatism) opposes readaptation to the running present, the irresistible marching adaptation (harmony or God) is accompanied by a noisy and dazzling show—Revolution.

We cannot give up anything until we get something else to take its place and progress must be gradual. Love and attachment are a form of grasping and grappling from one stand-point and nothing short of renunciation from another stand-point. Love rises from one object to another. The objects of love keep changing all the time and in every act of unfoldment or development, it renounces a good many old clings. By slow degrees, there comes at last a time when a person falls (or rather rises) in love with Love itself and the object of love turns out to be the Self of each and all and the lover is tied back or married and re-united to this—his own Self Supreme. After this marriage (that is religion '*re*,' again, '*ligo*' unite), the true lover finds the whole universe in his embrace and every object in his clasp. What can such an one desire? Can we desire the bride that is already folded in our arms?

When one realizes his own Self to be the all, he cannot desire, but simply enjoys everything as his. He looks at his work and finds it good. Every object brings him joy Ineffable. Every creature pays him tribute from clod to the cloud, from the minutest atom to the mightiest Sun, from the lowest crawling vermin to the remotest shining star, all declare his glory, all sing praises, Hallelujah. There is nothing different from such an one

LET NOT THE WORLD BE TOO MUCH WITH YOU.

Rama sees two objects before him, sweet peas and a
 The flower is dissected. In flower is found force

called cohesion, keeping the different particles together, and some other forces like heat, gravity, magnetism, etc. And in the maiden all the imaginable wonders are suppressed, especially in that part of her body called the head. Herein Rama finds all space and all time including and embracing whole universe. The whole world is contained in a single ball called the head. This universe is present in the head as a mere idea, the whole world is a mere idea in the head. If it were not for the passing of this idea of the world from one head to another, like the throwing of a ball from one to another, the world would have been no world. This hypnotic sleep or idea of the world we pass on or fling from generation to generation and from country to country, and this is the whole world, your world, your idea, your doing. Let not this ball be too much with you. It is your own head-ball or foot-ball.

Renunciation alone leads to immortality and practical renunciation means throwing off and casting overboard all anxiety, fear, worry, hurry, trouble of mind by continually keeping before your mental vision the ball-ness of the world and all-ness of your Real Self. You have no duties to discharge, you are bound to none, you are responsible to nobody, you have no debit to pay. Assert individual infinity against all society and all nations and everything. That is Vedanta. Society, customs and convention, laws, rules, regulations, criticisms, reviews, they can never touch your Real Self. Even a tiny slender column of water can match and balance the pressure of the whole sea, says Hydrostatics. O individual infinity, dare to stand on your own feet and you can hold back the weight of the universe. Feel that. Throwing off fear, renounce anxiety, dispel the limited vulnerable ego. Giving this sense to OM, chant-it.

Om!

Om!

Om!

VI REST

The multifold demands of life and the different claims on your physical and mental powers are likely to keep you all the time strained and in tension. If these outside circumstances be allowed to keep you always on the rack, you are digging an early grave for yourself.

How to avoid it? Rama does not recommend the shirking of work or the giving up of daily pursuits but recommends to cultivate a habit which will keep you ever in rest in spite of strenuous, onerous and trying tasks. This advice is no other than Vedantic renunciation. You have to keep yourself all the time upon the rock of renunciation and taking your stand firmly upon the vantage ground, giving yourself up entirely to any work that presents itself, you will not be tired, you will be equal to any duty.

To explain further. While at work, between whiles, devote spare interval of a moment or so to the thought that there is but one Reality, God, thy Self, and that as to the body etc., you never had anything to do with it. You are simply a witness, you have nothing to do with the consequences or the result. Thus contemplating you may close your eyes, relax your muscles and lay the body perfectly at ease, unburdening yourself of all thought. The more you succeed in taking off the burden of thought from your shoulders, the stronger you will feel.

Nerves keep up the vitality in the body and thought is also sustained by the nervous system. The digestive process, the circulation of the blood, the growth of the hair, etc., depend ultimately upon the nervous action. If your thought is distributed and you are hurried and worried by all sorts of ideas, that means too much burden upon the nerves. This action of the nerves in the shape of strenuous thought-exertion may be a gain on one side but it is a decided loss on the other. Through

restless thought and worry the vital functions of the body suffer. If you want to keep up your vitality, to preserve your health, the weight of life to be borne easily by the horse of nervous system, you ought to make the burden of egoistic thoughts lighter. Let not anxious thoughts and worrying ideas suck the sap of your life. The secret of perfect health and vigorous activity lies in keeping your mind always buoyant and cheerful, never worried, never hurried, never borne down by any fear, thought or anxiety.

The entire object of true education is to make people not merely do the right things but enjoy the right things—not merely be industrious but to love industry.

MOST IMPORTANT ADVICE

My cup is the hemisphere of heavens and the sparkling light my wine.

Think not that it is your duty to get clothes or to win anybody's love, to make anybody happy or to achieve this worldly aim or that. Discard these aims and objects, make it your profession, your business, your trade, occupation, vocation, the aim and object of life to keep your own self always peaceful and happy, independent of all surrounding circumstances, irrespective of gain and loss. Your highest duty in the world laid upon your shoulders by God (your religious duty) is to keep yourself joyful. Your social duty, the demand of neighbours, is to keep yourself well pleased, peaceful; the duty having the greatest claim on you from domestic relations, is to keep yourself cheerful; and your duty to yourself demands of you again to keep yourself happy in all states. Be true to yourself and never mind anything else in the world. All other things are bound to bow down to you, yet what does it matter to you whether they bow down or not, you are happy by yourself! To be dejected and gloomy is a religious, social, political and domestic crime; and this is the only crime you can commit, this is the only crime which is at the root of all other crimes, falls and sins. Be full of serenity and dispassionate tranquility and you will find that all your

surroundings and environments will of course and of force adjust themselves atight. *It is not your duty to worry or hurry about any business. Your only occupation or duty is to keep yourself self-contained, self-poised and self-pleased.* No duty upon us, no burden upon our shoulders, you have no responsibility to anybody but to yourself. You are a heinous criminal to yourself if you violate this most sacred law of cheerfulness and peace. Let other people, when they get up early in the morning, think that they have duties before them as to rub and scrub the rooms, to go to the office or to do washing or cooking or reading and writing or this and that; but when you get up early in the morning, address to yourself always in supreme happiness. The only duty you have to do is this. This does not mean that you have to shirk other work or neglect other household employments. These things you may feel as secondary matters of play and these things you will have to do because your spiritual health will demand of you to be doing something. But while doing anything, remember that the so-called material work in hand is quite immaterial. The really bounden duty for you is to keep yourself self-pleased. Students, listen; if you hang your joy on the future results of examinations, being content now to oscillate and vacillate the gloom of suspense, you will never *be*, but always *to be* blessed. Like comes to the like. Have joy of God in you—right now and the joy of success must gravitate towards you. That is the law.

Laugh and the world laughs with you,
Weep and you weep alone :
For this brave old earth must borrow its mirth,
It has sorrow enough of its own.
Sing and the hills will answer
Sigh! it is lost in the air :
The echoes do bound a joyful sound,
But shrink from voicing care.
Rejoice and men will seek you,
Grieve and they turn and go :
They want full measure of all your pleasure
But they do not want your woe.
Be glad and your friends are many,
Be sad and you lose them all:

There are none to decline your nectared wine,
 But alone you must drink life's gall.
 Feast, and your halls are crowded;
 Fast, and the world goes by;
 Succeed and give, and it helps you live,
 But no one can help you die.
 There is room in the halls of pleasure
 For a long and lordly train,
 But one by one we must all file on
 Through the narrow aisles of pain.
 —*Eliza Wheeler Wilcox*

Happiness is the only good.
 The time to be happy is now.
 The place to be happy is here.
 The way to be happy is to make others so.

Summing up Rama brings to your special attention two important points—

1. Denial of little self.
2. Positive assertion of Real Self.

First—Denial, according to Vedanta, is perfect relaxation, relief, rest, renunciation. Whenever you can spare time, just throw down your body on the chair or bedstead as if you never carried that burden or weight and you had nothing to do with it and it were quite as much a stranger to you as any piece of rock. Let the body lie down for a while stretched like a dead carcass, altogether unsupported by your strained will or thought. Let the mind be relaxed of all care and anxiety for the body or anything. Give up and deny all desire, ambition or expectation. This is denial or relaxation. Let your property rest on the ground and not weigh down your heart.

Second—Godhead. Make God's will your own. Defend His purpose as if it were your purpose whether for weal or for woe; feel yourself above the body and its environments, above the mind and its motives, above the world and its opinions. Feel yourself to be all-pervading Supreme, the Sun of suns, above causation, above phenomena and one with all Bliss, the free Rama. Chant OM and sing OM in any tune or tunes that naturally and

spontaneously occur to you. Thus will all causes of complaints and maladies leave your presence of themselves. The world and your surroundings are exactly what you think them to be. Let not the world lay heavy upon your heart. Every day and night meditate upon the truth that all the opinions and society of the world is simply your own idea and that you are the real power whose breath or mere shadow the whole world is. The reason why you do not attain to the height of health is that you are more courteous and polite to the fickle, unsettled, hazy judgment of others than to your own nearest neighbour, the real Self Supreme. Live on your own account, not for the opinions of others. Be free. Try to please the one Lord, the Self, the One without a second, the real husband, owner, master, your own inner God. You will not in any case be able to satisfy the many, the public, the majority and you are under no obligations to satisfy the hydra-headed mob. You are your own architect. Sing to yourself as if you were all alone and no listeners were by. When your own Self is pleased, the public must be satisfied. That is the Law.

Whoever dwells among thoughts dwells in the reign of delusion and disease—and though he appears wise and learned, yet his wisdom and learning are as hollow as a piece of timber eaten out by white ants. Therefore, though thought should gird you about, you need not be tied to it, as a man takes off his coat when hot; and a skilful workman lays down his tool when done with them.

While at work your thought is to be absolutely concentrated in it, undistracted by anything whatever irrelevant to the matter in hand—rounding away like a great engine with giant power and perfect economy—no wear and tear of friction or dislocation of parts owing to the working of different forces at the same time.

Then, when the work is finished and there is no more occasion for the use of the machine, it must stop absolutely, stop entirely, no worrying—as if a group of boys were allowed to play their devilments with a locomotive as soon as it was in the shed—and the man must

retire into that reign of the consciousness where his true Self dwells.

OMI

O my sons! O too dutiful
 Towards God, not of me,
 Was not I enough beautiful?
 Was it hard to be free?
 For, behold, I am with you, am in you
 And if you look forth now and see
 I bid you but be;
 I have need not of prayer;
 I have need of you free
 As your mouths of mine air :
 That my heart may be greater within me
 Beholding the fruits of me fair.
 I that saw where ye trod
 The dim paths of the night.
 Set the shadow called God
 In your skies to give light;
 But the morning of manhood is risen
 And the shadowless soul is in sight.
 The tree many rooted
 That swells to the sky
 With frontage red-fruited
 The Life-tree am I;
 In the buds of your lives is
 The sap of my leaves.
 Ye shall live and not die
 But the gods of your fashion
 That take and that give,
 In their pity and passion
 That scourage and forgive
 They are worms that are bred in the bark
 That falls off; they shall die and not live.

Om!

Om!

Om!

VII

MARRIED LIFE

JUST AS THE SPECTACLES ARE

Through the spectacles we see everything but they are no burden to the eyes. Instead of obstructing the vision, they aid it. Instead of being a screen between our eyes and other objects, they are the elucidator of these objects. So should the relation be between husband and wife. Instead of the one being a hindrance, shut up as it were by the other, each is to see the whole universe through the other. This can only be done if the union be spiritual and on the Vedantic understanding and on no other conditions, where both of them see the soul and spirit and *Atman*, rising above the personality, personal regards and surroundings, manners and customs, passions and habits.

As the breath is so close to us but we never feel it, so should the married life be in perfect understanding. No burden! One is not to hang heavy upon the heart of the other. Both free! With either party the thought of the second party is not to be a kind of drawback. At present in the case of married people, the thought of the wife is a hindrance to the spiritual progress of the man. The thought of the husband is a great obstacle and burden upon the woman.

In India, men and women paint antimony in their eyes. That is used to strengthen the vision; it remains in the eyes, but it does not obstruct the vision. The very moment it makes itself felt, there is something wrong with it. Just so when you feel the stomach, there is something wrong with it. That is the Law.

There was a question put to Rama by the former wife of Rama, "Do you remember me?" Rama said, "No, Rama never remembers." Remembrance comes in the case of a person who is different from you. Do you remember your eyes, your nose, your hands? Never.

They are one with you. When one party becomes one with the other, being one and the same and identical, he cannot remember. These things must be made clear.

When we receive a letter from a friend, we like the letter, we make much of it. We love the letter because of the friend. So should the husband and wife be a kind of letter from God. The body of the husband should be a kind of letter or picture from God. So she may love his body and respect his body, but after all, this body should simply be a letter, a picture, something which is not the thing-in-itself. Thus she sees God through him. A symbol of Divinity, a picture of God, let the husband become. If at night the bodies meet, then in the day time the woman is to make spiritual union. If simultaneously with the bodily union at night, the spiritual union is not felt, then in the day time she is to fill up the gap. With every embrace is to be associated the thought that she is accepting Divinity. Oh Light, come to me. I embrace Light. You might call it happiness; you might call it perfect purity or union with the whole universe. Oh Divinity, wisdom, come to me, I accept you. Thus everything should be made a symbol of Divinity. If it was not felt at night, it can be supplied in the day time. You may simply feel that oneness and marriage. To embrace Divinity, Divinity, Divinity. To feel whole universe as one's body. To be the All, the All, the All. This idea is to be constantly kept in mind. Whereas on the one hand Vedanta requests you to dispense with all thought of bodily union and never let the one body be a burden upon the other, on the other hand it requests you to be continually at one with the real Spirit. All the time you meditate on the thought that Divinity, power, harmony, perfect divine love, universal harmony is in me. I am That, That am I. He is Me and I am He. Then you have to see the real Self whom you married, your own Self in the plants, in the trees, in the river, in everything. That am I.

Om!

Om!

Om!

VIII

THE SNARES OF 99

'They say, 'Don't fall into the snares of 99.' What does that mean?

A man with his wife used to live very happily in their small hut. Very happy they were.

He used to work all day long and get a pittance to make the two ends meet. He had no other worldly ambition, no other desire, no feeling of envy or hatred, a good honest worker he was. He had a neighbour who was a very wealthy man. This wealthy man was always immersed in anxiety, he was never happy. A Vedantin monk once visited the houses of the rich man and his poor neighbour and told the rich man that the cause of his worry and anxiety was his possessions. His possessions possessed him and kept him down; his mind was wandering from this object to that. The monk pointing to the poor neighbour said, "Look at him, he owns nothing, but on his face you find the bloom of happiness and you find his muscles so strong and his arms so well built. He goes about in such a happy, cheerful, jolly mood, humming tunes of joy." This happiness the rich man could never enjoy. He had his property fashioned and moulded in the way other people liked it. Then the rich man wanted to test the truth of the monk's remarks. According to the advice of the monk, the rich man stealthily threw into the house of the poor man \$ 99. The next day they saw that no fire was lit in the house of the poor man. In the house of the poor man there used to be a good fire and they used to cook certain things, purchased with the money earned by dint of the poor man's labour. That night they found no fire in the house, they did not cook anything, they starved that night. The next morning the monk taking the rich man with him, went to the poor man and enquired as to the cause of his not lighting fire in his house. The poor man could make no excuse in the presence of the

monk, he had to tell the truth. He said that before that he used to earn a few cents and with those few cents they used to purchase some flour and vegetables and cook and eat them, but on that day when they lit no fire they received a little box containing \$ 99. When they saw the \$ 99, the idea came into their minds that there was only one dollar wanting to make it full \$ 100. Now in order to make up that \$ 1, they found that they might forego food on alternate days, and thus they might scrape up some cents and in a week or so would save up \$ 1 and thus they would have \$ 100. Hence they were to starve. This is the secret of the niggardliness of the rich people. *The more they get, the poorer they become.* When they get \$ 99, they want more if they have \$ 99,000, they want \$ 1,00,000.



HE HAS AN AXE TO GRIND

Benjamin Franklin in his autobiography relates an experience of his boyhood. When he was a boy, he was going to school in Philadelphia and one day on his way to school he happened to see a blacksmith at work. In those days, the machinery was not in such a high state of development as it is today. The blacksmith was working in his shop. Just like a curious boy, Benjamin stopped at the shop and was looking at the man at work. Children lose themselves in any thought that comes up before them. He had a satchel in his hand and he was just going to school, but he forgot all about his school to enjoy the sight of the working blacksmith. The blacksmith noticed the interest of the boy. He was sharpening his tools and knives. The assistant of the blacksmith having gone on an errand, was absent. On seeing the little boy taking so much interest in the work, he asked him to come upto him. Benjamin moved up and the blacksmith said, "What a nice boy, a fine boy, how intelligent you are!" Benjamin was puffed up and felt flattered and when he noticed the beaming smiles on the face of Benjamin, he asked him if he would take the trouble to help him in turning the

grindstone. Benjamin immediately began to do that work. Children are naturally very active and they want to do something which will keep their muscles employed. You can send them to the other end of the world if you can tickle their humour. While Benjamin was working at the grindstone, the blacksmith went on humouring and flattering him. The boy went on doing the work. In the meantime, he whetted a number of knives and axes. By that time the little boy felt fatigued and he remembered his school time and recitation hours and wanted to leave the shop. But there was that man upon him with his flattery and humouring spirit saying, "Oh good boy, I know you are never punished in school, you are so fine, so smart. What the other boys take three hours to accomplish, you can do in one hour. The school master never gets angry with you, you are so good." One by one the swords were whetted and when one was half done, Benjamin wanted to leave, but he could not. The recitation hours commenced at 10 and he was released at 12. He went to school and was flogged for being late. He was tired and his arms were sore. For a week he had to suffer the consequences. He could not prepare his lessons. Ever afterwards when any one flattered him, the thought came to his mind, *'He has an axe to grind.'* After this event never was Benjamin Franklin entrapped in the snares of flattery.

Om!

Om!

Om!

IX

HOARDING OF WEALTH

A monk had some copper cents and was about to give them away to some boys. Many poor people came to him to get them, but he would not give them. Finally there came before the monk a king seated on an elephant. The monk threw the copper pieces into the *bowdab* on the top of the elephant where the king was seated. The king was astonished at this unexpected act of the monk. The monk said the money was for him, the poorest man. The king enquired how he could be the poorest man. The monk said he was the poorest man, because of his possessions and of his continual hunger and thirst for more kingdoms. Hence he was the poorest man.

A man was collecting heaps of money in a box. A monk passed by. On being invited to the house of this rich man who was hoarding the money in large boxes and steel chests, the monk asked the reason of this act. The wealthy man said, "Sir, what do you care, you are fed by the public and even if they do not feed you, you do not care a straw for your body, but for us it is necessary to lay by some money, so that it may be of use to us at the right time." The monk was silent. The next day the wealthy man had to go and see the monk in the rotten cottage where he lived. When the wealthy man came to the cottage of the monk, he found that the monk had with great labour dug a big pit and in that pit he was throwing beautiful, round stones, heaping stones upon stones in that pit and had been labouring all day long in that manner. When the rich man came up, he said, "Swami, Swami, what are you doing here?" The monk said, "I am collecting these beautiful pieces of stone, don't you see how round they are?" The wealthy man smiled and said, "Why are you collecting them? Here is a whole mountain full of these stones. What is the use of collecting them?" The monk said, "I preserve them for the time of need."

I may require them sometime and it may be that all these mountains be washed off the surface of the earth, so I will collect them and store them away." The wealthy man answered, "How is that possible? How can the stones be washed away from the earth?" Then the monk jumped upon the wealthy man and said, "You taught me this lesson. *O fool, there never will come a time when your food will not be laid before you by God.* What is the use of just wasting your energy and lavishing your precious time in this laying by of gold and silver? Learn a lesson from me. Life is not for this waste, for this spendthrift purpose. It is not to be wasted in such petty, sordid cares and anxieties."

Om!

Om!

Om!

X

QUERIES ABOUT GOD

Once upon a time a Qazi or governor happened to come to a certain emperor, under the Mohammadan rule. The emperor who honoured the Qazi so much because of his religious pretensions, wanted to examine his capabilities. He was no scholar himself, but the following questions which he was going to put to the Qazi, were suggested to him by somebody else who wanted to get the governorship. This Qazi came before the emperor and he was asked: "In which direction does God keep his face, where does God sit, what does He eat, what does He do?" The king told him if he could answer the questions to the king's satisfaction, he would be promoted. The Qazi thought that the questions coming from the king must be very difficult. He knew how to humour and flatter the king by praising him and then asked him for an interval of eight days to answer these questions.

For eight days the Qazi went on thinking and thinking, but could come to no conclusion. How could he

answer to the king's satisfaction! Finally the eighth day came, but the answers to the questions did not come to the Qazi. He then pretended to be sick in order to gain time. The Qazi's servant (Pajee) approached him and wanted to know what the matter was. He said, "Off with you, don't bother me, I am about to die." The servant said, "Please let me know what the matter is. I will die rather than you should be subjected to any pain." The difficulty was then explained to him. This servant occupied a very lowly position, one that was not considered at all respectable, that of slacking lime or mortar. But in reality he was a pupil of the Qazi and a learned man. He knew the answers to the questions and he said he would go and answer them and the Qazi should write on a piece of paper ordering him to go; and if his answers were not to the satisfaction of the king, he would die and not his master. The Qazi hesitated to do this, but just at this moment a messenger of the king approached him and he trembled and trembled. So he told the servant to go. He put on his best clothes which consisted of mere rags. He was a Vedantic Brother. In India the kings always go to the Swamis and learn a great deal of wisdom and knowledge. This servant (Pajee) fearlessly approached the king and said, "Sir what do you want? What do you wish to ask?" The king said, "Could you answer the questions given to your master?" The Pajee said, "I will answer them, but you know he who answers them is a teacher and he who asks them is the pupil. We expect you to be a true Musalman and conform to the laws of the sacred scriptures. According to the law, I must have the seat of honour and you must sit lower down than myself." So the king gave him some beautiful clothes to put on and he sat on the king's throne and the king sat down on the steps. But the king said, "There is one thing more, if your answers are not satisfactory to me, I will kill you." The Pajee said, "Of course, that was understood."

Now the first question which was put was—"Where does God sit?" If he answered it literally, the king would not have understood it, so he said, "Bring a cow." A cow

was brought. He said, "Does the cow have any milk?" The king said, "Yes, of course." "Where does the milk sit?" "In the udder" answered the king. "That is wrong" said the Pajee, "The milk pervades the whole cow. Let the cow go." Then some milk was brought. "Where is the butter? Is the butter present in the milk?" They said, "It is." "But where is it," said the Pajee, "let me know." They could not tell. Then he said, "If you cannot tell where the butter sits, still you have to believe it is there, in fact, the butter is everywhere. Similarly God is everywhere throughout the whole universe. Just as the butter is everywhere present in the milk, the milk is everywhere present in the cow. In order to get the milk, you have to milk the cow, so in order to get God, you have to milk your own heart." The Pajee said, "Are you answered, O king," and the king said, "Yes, that is right." Now all those people who said God was living in seventh or eighth heaven, fell in the estimation of the king. They were nothing to him, their position was not correct.

Then came the next question "In which direction does God look—to the east, west, north, or south?" This was also very queer, but these people looked upon God as a personality. He said, "All right, bring a light." A candle was brought and lit. He showed them that the candle did not face the north, south, east or west, but was everywhere equal. The king was satisfied. Similarly, God is the candle in your heart which faces in all directions.

Now came the question, "What does God do?" He said, "All right," and told the king to go and bring the Qazi. When his master came, he was astonished to find the servant seated on the king's throne. Then he told the Qazi to sit at the place that the Pajee was to occupy and the king to sit in the Qazi's place and he himself on the king's throne. "This," he said, "is the way—God does constantly keep things moving. Changing the Pajee into king, the king into Qazi and Qazi into Pajee." This is what is being continually done in the world, one firmly rising into ascendancy, then becoming unknown and another taking its place. For a time one man is highly respected,

then another takes his place and so on, day after day and year after year.' *And so on in this world change is going on all the time.* From that day the Pajee was made a Qazi.

Om!

Om!

Om!

XI

NEVER BE DISTURBED

(The following story was told by the clerk, a slender, tall young man, one of the travellers in *Canterbury Tales*, whose turn it was to entertain his listeners.)

In a certain country, there was a very noble, scholarly and majestic prince who had just inherited a throne. Years and years passed on, yet he did not marry. The people were very anxious that he should marry as they wished for an heir to the throne. They persistently urged him to choose a wife and he finally consented to do so, provided they would allow him to make his own selection. You know, in that country no freedom was allowed to any one, even in the matter of love and marriage. They were bound by custom. He wanted to marry according to his own wishes. His subjects, thinking if they did not consent to his will he would remain a bachelor all his days, thought it advisable to let him make his choice. He ordered his courtiers and officers to make preparations for a great wedding festival. Everything was prepared in a most royal and magnificent style. With great eclat on the appointed day the army was ready. Everyone was arrayed in his most gorgeous clothes and drove in the best carriages and victorias. The king rode in the middle, one half of the army on one side and the other half on the other. They went on according to the king's orders, not following any particular road. They went through very deep, dense forests. They said among themselves, "What is the king going to do, is he going to marry a lake or stock and

stones?" They were astonished. They went on and finally came to a place in the forests where there was a small hut, and near that hut was a beautiful, clear, crystal lake. On the banks of the lake they found beautiful, magnificent, natural orchards and from the branches of one of the trees there hung a hammock or trapeze, on which an old man was lying. They said, "Is he going to marry that old man?" One half of the army passed on and when the king's elephant reached that place, the king ordered halt. Immediately there appeared on the scene a beautiful, fair, lovely maiden who was gently swinging the hammock on which her father was lying.

The king, before he came to the throne, had been to that forest many times. He had watched the girl and always found her most dutiful; she cared for her father most faithfully, brought water and bathed him and fed him. She did all sorts of rubbing and scrubbing work. But while doing this work she was always happy, bright, merry and cheerful as a carolling robbin. This happy disposition of the girl impressed itself on the king and he vowed to marry her if he ever married. The girl gazed in amazement at all this grand array, little thinking that the man, who rode on horseback by their door many times before, was this king. She asked her father what this magnificent spectacle meant. Her father told her that it was a bridegroom going to a distant country for a princess to be his wife. Now the king alighted from his elephant, went up to the old man and fell at his feet as is the oriental custom. The old man said to him, "My son, what do you want?" The face of the king brightened. He said, "I want you to make me your son-in-law." The old man's heart leaped with joy. His ecstasy knew no bounds. He said, "You are mistaken, king, you are mistaken. How could you wish to marry the daughter of a poor mendicant? We are poor, very poor." The king said he loved no one as much as this lovely girl. The father said if such was the case then she was his. This parent was a Vedantic monk and he had imparted his knowledge to his daughter. He now told the king that he had no dowry to give to his child, the only thing

he could give was his blessing. The king then presented his bride with all sorts of beautiful clothes which he requested her to put on. She accordingly did so. But the girl did not go to the king empty handed. She had a dowry. What was it? Into one of the caskets the king gave her, in which jewels were to be kept, she put in her dress of rags which she wore while living with her father. Now the old man was left alone, one servant was left at his disposal. He wanted nothing else from the king.

The king took his bride to the palace. At first his courtiers did not like her as she was low-born. These noblemen and aristocrats wished the king to marry their daughters or nieces, and here they were all superceded by this low girl. They were very jealous of her. How could they pay homage to this low-born girl? But the new queen by her sweet temper, gentle ways and lovely manners charmed them all. By and by they all began to love her very dearly. She was always calm and tranquil, never disturbed or ruffled about anything, no matter what the circumstances might be. After a year or so a daughter was born to the queen. A beautiful baby girl. How happy were the king and queen! When the child was three or four years old, the king came to the queen and told her that there was going to be a revolt in the kingdom, a mutiny which was most undesirable. The queen inquired the reason of such a condition of affairs. Her husband replied that the officers and ministers were jealous when he married her and now they could not bear the idea of this girl inheriting the throne, being low-born on her mother's side. They wanted blue blood and wanted their king to adopt the child of one of the prime ministers. But the king said that if they did so, when the girl grew up in all probability, there would be an antipathy between them. So in order to obviate that result, he had been meditating and meditating and had finally arrived at the conclusion that the best thing to be done was to have the girl killed. Then Griselda, which was the name of the queen, made this most characteristic answer to the king. This answer typifies her conduct and duty towards the king. She said, "You

know from the day I came, I had no desire of my own to enjoy this throne with you. I have made my will and desire entirely yours. My individuality and personality is merged in yours and it is kept up only so far as it may be of service to you and not to obstruct your purpose. If it is your will that the daughter be taken away, let her be taken away. I have never called the daughter mine in my heart of hearts." The daughter was taken away at the dead of night and after a few hours the king returned and said the child had been given away to the executioners to be slaughtered. The queen was collected, calm, quiet and cheerful as if nothing had happened. This is Vedanta. Never be disturbed by any outward circumstances.

The king now said that everyone would be pleased. After a year or so, there was a little boy born. This child was loved by everyone. The boy grew up to the age of five or six years, then again there was an uproar. The king said that as circumstances are at present, it is advisable to kill this child also. If the child remains, there will be a great civil war; so to preserve the national peace the child ought to be killed. The queen was again smiling and cheerful and said, "My Real Self is the whole nation, I have nothing personal, I am like the Sun. I give away." Like the Sun we do not receive, we should give away. When we have no clings and are not attached to anything, what can happen that will mar our happiness? The Sun goes on giving away all the time, but still constantly shining. That boy was also taken away.

After a few years the third child was born and when about three or four years of age, was taken away in the same way.

Now how did the queen keep up her spirits? Since the day she came to the palace, she would retire into a solitary chamber wherein she had preserved her old rags. That was her solitary chamber and there stripping herself of all her beautiful clothes she used to put on those old rags, and in this simple dress she would realize 'That I am'. And in the mendicant's dress she would feel and realize her Divinity. Shakespeare says, 'Uneasy lies the head that

wears the crown.' She knew in her heart of hearts that she was the woman carolling and singing on the banks of the lake. Here she was confined in the palace of the king and bereaved of her freedom and liberty, but she did not make herself miserable, she did not allow herself to get entangled in affairs. She was not attached to this or that; and her Real Self was continually held aloof from the surrounding circumstances. She was continually merged in Divinity. In this way she purified herself by casting aside all attachments and clingings, no responsibilities she had, she was bound to nobody, no duties. Thus it is, wherever you are in dumps or in blues, strip yourself of all attachments, connections, desires, wants and needs. Free you are. In this way the queen always kept herself up during her stay in the king's palace.

One night the king approached her and said that it would not do for them to go on killing their sons and daughters all the time and he did not like the idea of adopting a child. So after thinking the matter over, he had come to the conclusion that it was best for him to marry again and thus peace would be restored. The queen consented willingly because she never derived her happiness from the king, her happiness came from her own Self and not from others. She got all the pleasure from the God within, not from husband, father and children. The king was amazed at her happiness and asked her what she would like to do. She told him his will was her will. He told her that if she remained, the harmony might be broken and it was best for her to go away. Immediately the beautiful clothes were taken off and the old rags, the mendicant's dress put on again and she left the palace. She was cheerful and happy and went to her father who was also as happy as ever. The servant of the king, who was left with the old man, was immediately sent back to the king.

One day the king passed the hut with the intention of sympathizing with her, but when he saw her cheerful, smiling countenance, he saw that there was no occasion to do so. He then asked her if she would come and

receive the new bride. She willingly consented. She planned and arranged everything in such a lovely way that the magistrates and their wives were astonished at the beauty of the arrangements. According to the arrangements made, the bride had to come to the king with a great army and a magnificent dowry of gold and jewels. She came with great pomp and glory and was received most royally by Griselda and the other ladies of the king's court at his request. When Griselda saw the new bride, she loved, kissed and embraced her as if she had been her mother. The ladies with Griselda were astonished at the beauty of the new bride, but were more astonished at the moral beauty of the old queen. The new bride brought with her her two little brothers. According to the custom of that country, the noble ladies and aristocratic chiefs had to enter the palace and enjoy a great feast. Griselda presided over the ceremonies. When the people saw the calm, peaceful, placid manners of their former queen, their hearts relented and tears came into their eyes. She was to leave and retire to the hut of her father after the ceremonies. But as they went on eating, all their feelings of sorrow for the queen soon vanished and they forgot all about her. But when she was bidding them good-bye and telling the king if he ever needed her again not to hesitate to call on her, the hearts of the gentle ladies relented and they burst into tears. They repented of their hard-heartedness. They said, "You are not the daughter of a mendicant, you are the daughter of God." Then they told how this queen had permitted her children to be murdered in order to preserve the peace of the country, and the new queen also began to weep. She said, "Your daughter and your sons were murdered and I have come here wading through a stream of blood." Then they began to rebuke the king. All were present, the new bride and the queen who was about to depart. The king then rose up and said, "O officers, magistrates and noble ladies, you are all weeping and crying with the exception of Griselda alone. I am also weeping with feelings of mingled pleasure and pain. I do not blame you, O people,

ye are my children; my eyes are filled with tears, but they are not tears of sorrow, but tears of joy and gladness. Let your tears be also tears of joy." Then turning to Griselda he said, "Be of good cheer and happy, happy you are alone in the whole kingdom." Now it seems that the new bride was the daughter of the king of the adjoining country, but she was his daughter by adoption only and also her little brothers. These children as orphans fell in the way of that king and he on account of their beauty loved them and reared them as his own. These three children were the children of the king and Griselda, as the executioners, to whom they were given to be killed, did not have the heart to do the deed and took them to this country. Now all these things were explained to the people. For when the king of this adjoining country saw these beautiful children in the hands of those dark coloured executioners, he thought they must be children of some king and he reared them as his own. Of course the king could not marry his own daughter, so to the happiness of all, Griselda remained the queen and her children inherited the throne. So you see, God is always very grateful. He pays His debts with interest.

Let such be the royal resignation of things in Love by every married woman. In India such are called *pativrata* and *patnivrata* which means that woman is to live in her husband and her husband is to live in his wife. The woman is to see God in her husband. She is to give away her body and mind to her husband and her husband is to give himself to God in her. There is nothing personal, nothing selfish. A marriage ceremony in India always takes place by the river side in the open air a lovely breeze blowing and the Sun over head. Here you see the idea is that the woman is to take up the hand of the man and the man taking up her hand, is giving both to God. Just as Griselda had no attachment, women have to give themselves up to God, *Atman*.

Let men do the same. Married life cannot but be happy if the husband were to be lost in his wife and the wife

just as we strike a *galli* for first rise. When risen we give a sharp blow, and throw it away into the atmosphere, raise it and make it fly; so raise the mind in that way into the atmosphere, after which it is easy for it to run along until it is God in the highest heaven. The impulse given through birds' songs, breezes' blowing, streams' murmuring, let it soar, chant OM, sing in the language of feeling. Look at the first Sun as at a looking glass, in no state of dualism. The highest is my own Self. I am He. Indian women wear small looking glasses on their thumbs and looking into them do not see the glass but their own faces outside themselves, for really, it is their own faces although seen outside; so does the Vedantist realize that the Sun is his own Self. I am the Sun of suns! My own shadow is the Sun! The meaning of OM is I am,

transformations. As the food takes care of itself, so when a man desires Realization, 'Raja Yoga' does you no good. Exert yourself in the right way, it will surely be opened unto you. 'Control breath'? Waste not your time upon meaningless things, processes do you no good, the control of *prana* is not to control the mind; based upon these lines no man can concentrate his mind, suspended breath can have no control over mind! False Logic. Every *bath yogin* wants to force the fact upon others that control of *prana* means control of mind. Control mind, and *prana* will be controlled.

Rama began the other way. Rama failed to look at the matter in the common way despite admonitions; he controlled the mind, breath followed. Once he bathed, plunged, sank into a tank. Friends present also bathed, and plunged into water but came out and waited for Rama; he was not on the list, they thought him drowned or that the alligator had eaten him up. They were alarmed. Rama came up and amazed them that control of breath could be effected through the will. Try to realize seated in the essence of the Real Self and become one with God. Breath is a poor, mean servant of yours, you control breath of the universe. Dehypnotize yourself; the mother hypnotizes the child when she whispers in his ear, "Oh Johnnie," "Oh Georgie!" and makes him Johnnie and Georgie through the body.

Wake up Divine consciousness! Master of the universe, the Ruler of spheres! the principal thing is to realize—Sun of suns! Light of lights! the same am I! Why are you man, woman, beggar or king or poor wretch? You have felt it yourself and you are it. Feel yourself God and you will be God. A house takes long to build, only a short time to raze. You have taken a long time to create your dungeon, raze it! God of gods ye are! Raise yourself up into the true Self! Throw yourself into the Light of lights! See whole worlds spread out before you! While the rising Sun is below the horizon, a suitable time in India, the view elevates. Once there, you can mount into delectable mountains,

just as we strike a *gulli* for first rise. When risen we give a sharp blow, and throw it away into the atmosphere, raise it and make it fly; so raise the mind in that way into the atmosphere, after which it is easy for it to run along until it is God in the highest heaven. The impulse given through birds' songs, breezes' blowing, streams' murmuring, let it soar, chant OM, sing in the language of feeling. Look at the first Sun as at a looking glass, in no state of dualism. The highest is my own Self. I am He. Indian women wear small looking glasses on their thumbs and looking into them do not see the glass but their own faces outside themselves, but realize, it is their own faces although seen outside; so does the Vedantin realize that the Sun is his own Self. I am the Sun of suns! My only shadow is that Sun! The meaning of OM is I am, say so through language, lips, feeling, action.

"Child, come along!" No force in your words. When another child who has been absent and whom you have been longing to see comes, you say, "Oh, come child, come!" Speaking through every nerve, every hair, you fly to him, cling to him, clasp him, this is the language of the feeling. Chant OM with every fibre of your body. Begin with little force; sound first comes from throat, then chest, lower and lower down until from base of spine; then electric shock, opening of *Sushmana*, your breathing becomes rhythmical, all germs of disease leave you. A Vedantin looks on the Sun as related to himself in the same way as is the Moon to the Sun. She appears to shine by herself, but all lustre comes from the Sun. So the Sun appears to shine from his own grandeur, but that grandeur comes from Me.

In dreams you see various things, say an electric globe. Without light you can see nothing; in dreams there is no light to show objects. What is that light which shows you electric globe or diamond? It is the light of *Atman*, your own Self. The grandeur of the Sun in your dreams, is your own light. The glory of the Sun is seen through my glory! So does the Vedantin feel. The Sun in the material world is the emblem of Light, Know-

ledge; thus by looking at the Sun, I feel I am the Light of Knowledge. The Sun is the symbol of Power, makes planets revolve, gives Life to all.

Here is another way of realizing AUM.

A stands for Existence, Life.

U stands for Light, Knowledge.

M stands for bliss, happiness.

OM has symbol in hieroglyphics in the Sun written in characters of gold. Like a written word, OM and this Sun, material symbol, is an image of Me.

The Sun is a symbol of beauty, attracts all planets, so dazzling! so splendid! represents Bliss. Realize, I am Reality, Truth, Glory! all attributes are mine! are me! are I!

Existence, Knowledge, Bliss. A little material twisted image of Me is the Sun! I do not worship OM. OM worships Me! I am the Sun before whom all planets and all bodies, heavenly as well as human, revolve. Immutable, eternal! Before Me does the whole universe turn round and round to show Me all her parts and sides; to lay open to Me all her beauty, the Sun shines for my sake before Me.

The heart of Christ,

The brain of Shakespeare,

The mind of Plato—

All feed upon my glory, drink of my sunshine. The presence of the Sun makes men think that the muscles move thereby; it is my Gold-like presence that brings all this to pass.

Live in me, the Sun of suns, Light of lights am I! From the ocean of my presence all ripples come, I am the monarch of monarchs! As all the kings, as all the flowers! I smile in the sunbeams. I make muscles of warriors move! Everywhere My will is being done! My Kingdom and Glory administer daily bread to every being and make the earth revolve. Evil thoughts, worldly desires have no right to appear in My presence.

In the holy presence of Myself, little desires have no right to intrude; anger, passion, etc., are things of darkness! I permeate all, lowest and highest. I am Spectator, Show-

man, Performer. In Jesus am I! In the most ignominious am I, the All! Whatever is the object of your desire, I am, I roll in thunder and in surging seas. Franklin, Newton, Calvin, hearts of prophets I am—Fountain head—also of gardens and landscapes! With this emotion put forth all this meaning to OM—the process is simple; chant it, live it, walk it as God. It shows want of self-respect to bow down to any desires that are not great. Walk in your grand glory and dignity. If distracted by worldly desires, you are not singing OM.

About opening *Sushmana*, about the thousand petalled Lotus, waste not your time; all will come to you. You will glean marvellous results. Be above fear, anxiety or uneasiness. You will see all knowledge. The world will come to you of itself. Every object will pay allegiance to you. Do not confuse yourself with meandering zigzag paths, you will have to repent.

Om!

Om!

Om!

RAMA'S POEMS

BE CALM

Why so pale and wan?
Prithee, why so pale?
Will, when looking well can't move her.
Looking ill prevail?
Prithee, why so pale and wan?
Why so dull and mute, young sinner?
Prithee, why so mute?
Will, when speaking will can't move her.
Saying nothing do it?
Prithee, why so mute?
"Quit, quit for shame, this will not move,
This cannot take her;
If of herself she cannot love
Nothing can make her,
The devil take her.

Oml

IT IS NOT RAINING RAIN TO ME

It is not raining rain to me,
It is raining daffodils.
In every dimpled drop I see,
Wild flowers on distant hills.
The clouds of gray engulf the day.
And overwhelm the town,
It is not raining rain to me.

It is raining roses down.
It is not raining rain to me
But fields of clover bloom,
Where any buccaneering bee
May find a bed and room.
A healthy unto the happy!
A fig for him who frets!
It is not raining rain to me
It is raining violets.

Om!

BLOOD RELATIONS

O my direct blood relations,
Beat in arteries and in veins.
Plants and air, light and water
All other relations are but chains.
Bone of bone, my blood of blood
Are mountains, rivers, Sun and rains
Violets, lilies laugh and smile,
My heart of heart their joy contains.
Oceans, winds and earths are running
In me as in a city lanes.
My Infinite, infinite Joy expresses
In heavenly music, celestial strains,
The sparkling drops of tears of stars
I shower forth in pouring rain.
The melodious song of the Ganges,
The music of the waving pines,
The echoes of the ocean's war,
The lowing of the kine,
The liquid drops of dew,
The heavy lowering cloud,
The patter of the tiny feet,
The laughter of the crowd,
The golden beam of the Sun,
The twinkle of the silent star,
The shimmering light of the silvery Moon,
Shedding lustre near and far,

The flash of the flaming sword,
 The sparkle of jewels bright,
 The gleam of the lighthouse beacon light,
 In the dark and foggy night,
 The apple bosomed earth and heaven's glorious
 wealth,
 The soundless sound, the flameless light,
 The darkness dark and wingless flight,
 The mindless thought, the eyeless sight,
 The mouthless talk, the handless grasp so light,
 Am I, am I, am I.

Om!

THE WORLD, THE WORLD IS NAUGHT TO ME

My self, the Self is all to me,
 The body, whither it goes what care I,
 If tossed here and there or left to die.
 I am freedom's Self; let the body as salt-sea spray
 Be dashed hither and thither or up and away!
 Come on, ye pleasures, come on, ye pains,
 To me ye are equal the same, the same.
 The Sun lights the gardens as well as the waste
 Alike I do light all changes of fate.
 Vast ocean of heavens-blue, pure and high,
 Is ne'er affected, clouds rise and die.
 Life or death and health or disease,
 In me like vapours rise, play and do cease,
 The straight line of youth and the curves of age,
 Are surface figures on me as a page.
 Success or the failure makes no difference to me,
 For I am free, I am free, I am free.
 All planets, suns and stars and skies,
 Leaves far behind and higher flies
 My twineless kite of Liberty free.
 With full breast sing I songs of glee.
 I am free, I am free, I am free,
 The world, the world is naught to me.

Om!

GOOD BYE

The Moon is up, they see the Moon,
I drink Thine eyebrows light
Big shows they hold full crowded, soon,
I watch and watch Thee source of sight!
Nay, call no surgeons, doctors none
For me my pain is all delight.
Adieu! Ye citizenal Cities, Good bye!
O welcome dizzy, ethereal heights!
O Fashion, custom, virtue and vice.
O Law, convention, peace and fight!
O friends and foes, relations, ties,
Possession, passion, wrong and right.
Good bye, O time and space; Good bye!
Good bye! O world and day and night,
My love is flowers, music, light,
My love is day, my love is night,
Dissolved in me all dark and bright.
O what a peace, peace and joy!
O leave me alone, My love and I,
Good bye, Good bye, Good bye.

Om!

